

LINGUISTIC SURVEY OF INDIA.

VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, OF THE NĀGARĪ PRĀCHĀRINĪ SABHĀ, AND OF THE AMERICAN ORIENTAL SOCIETY; ASSOCIATE FOREIGN MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS; CORRESPONDING MEMBER OF THE KÖNIGLICHE GESELLSCHAFT DER WISSENSCHAFTEN ZU GÖTTINGEN.



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VOL. IX.

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COMPLIMENTARY

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CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1907.

CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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 - „ III. Bhil languages, Khāndēśī, etc.
 - „ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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MAP.

Map illustrating the distribution of the Bhil dialects and of Khandesi To face p. 1.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>		ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>	

Visarga (:) is represented by *h*, thus क्रमः *kramaśah*. Anuswāra (') is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ح <i>ch</i>	ڍ <i>ḍ</i>	ژ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>ṛh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>

ل *l*

م *m*

ن *n*

when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalized vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwin is represented by *n*, thus فاورن *fauran*. Alif-i maqṣūra is represented by *ā*;—thus, دعو *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باند *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ch'h*; कर *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhalh*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhṭō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhṭō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (چ) is represented by *ñ*.
- (d) Sindhī چ, Western Panjābī (and elsewhere on the N.-W. Frontier) چ, and Puṣhṭō چ or چ are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣhṭō :—
 چ *t* ; چ *ts* or *dz*, according to pronunciation ; چ *q* ; چ *r* ; چ *zh* or *g*, according to pronunciation ; چ *sh* or *kh*, according to pronunciation ; چ or چ *ṇ*.
- (f) The following are letters peculiar to Sindhī :—
 پ *bb* ; پ *bh* ; ت *th* ; ت *t* ; ت *th* ; پ *ph* ; چ *jj* ; چ *jh* ; چ *chh* ;
 چ *ñ* ; چ *dh* ; چ *q* ; چ *q̇* ; چ *q̈* ; چ *k* ; ک *kh* ; گ *gg* ; گ *gh* ;
 چ *n* ; چ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ă, „ „ „ *a* in *hat*.

ě, „ „ „ *e* in *met*.

ô, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássiṭai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhīl languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāorī, Habūrā, Pār'dhī, and Siyālgirī, have been discovered to be varieties of Bhīlī and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhīlī and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhīl dialects.

GEORGE A. GRIERSON.

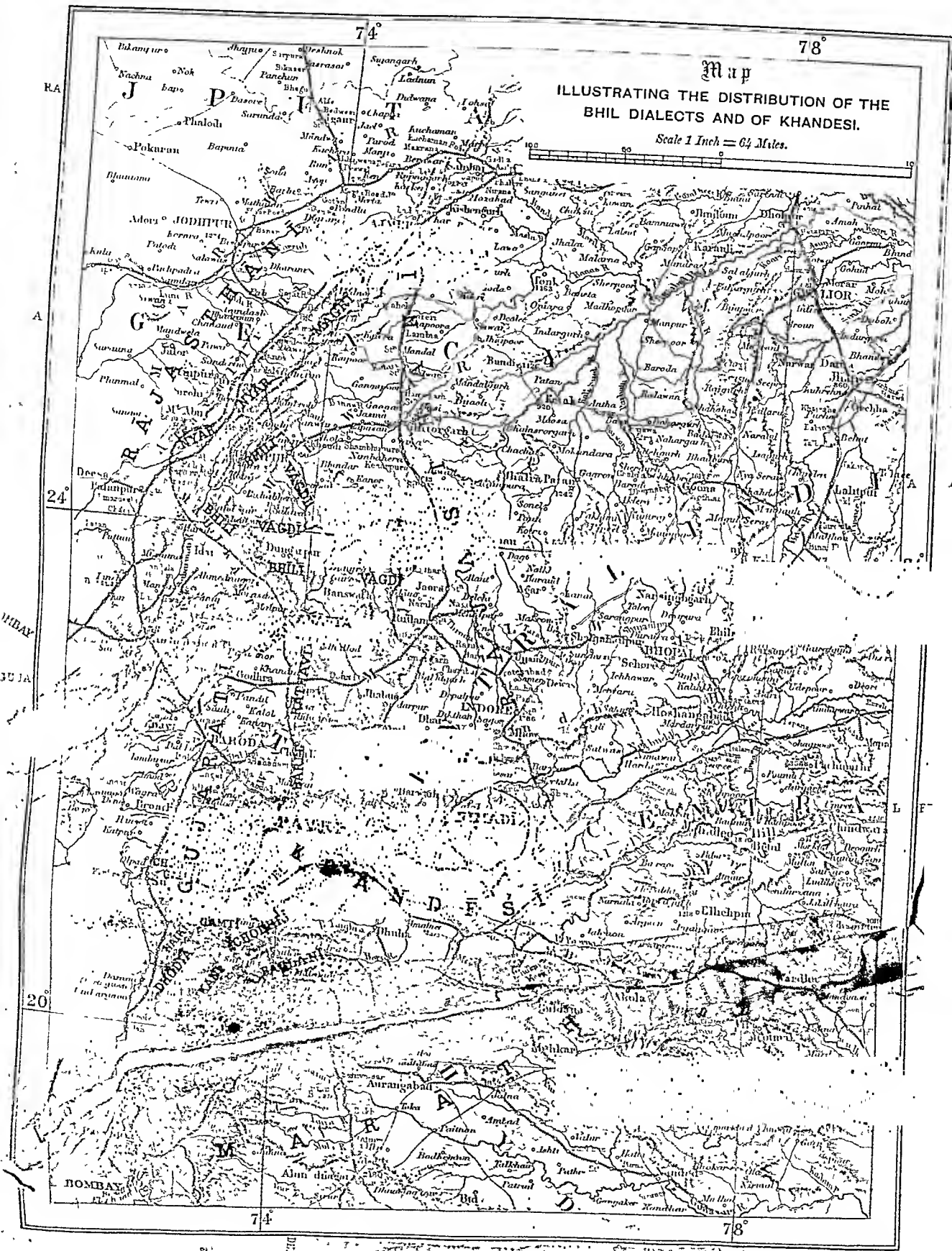
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Map

ILLUSTRATING THE DISTRIBUTION OF THE
BHIL DIALECTS AND OF KHANDESI.

Scale 1 Inch = 64 Miles.



BHİL DIALECTS AND KHĀNDEŚĪ.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhils, Ahirs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the

Aravalli Hills, and the base roughly corresponding to the
Area within which spoken. south-eastern frontier of the district of Khandesh. The

frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Baroda State, is mostly Bhil, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhil-Ahir country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Taḥṣīl* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimari is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhil tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahirs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhil tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results.

Number of speakers.

They are as follows:—

Bhil dialects	2,689,109
Khāndēśī (and its sub-dialects)	1,253,066
	<hr/>
TOTAL	3,942,175

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarātī.

Among the dialects spoken within the territory sketched above there is one, viz.,

Relation to other Indo-Aryan vernaculars. Khāndēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the

one side, that the so-called Bhil dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, foot. The same is the case in Rājasthānī dialects and in Kōṅkaṇī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāṭhī and in the Charōtārī dialects of Gujarātī.

S very commonly develops to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvī. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *litō* and *lidō*, taken; *ṣāhī* and *ḍāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *kari*, having done; *mōñ*, for *marñ*, I may die; *dūu*, for *dūr*, far; all of which are quoted from the Mawchī of Khandesh.¹

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Pīśācha), as well as in some dialects of Bengali (notably Rājbangśī), all of which belong to the Outer Band of Indo-Aryan Languages.

¹ See also pp. 69, 84, 105, 110, 119, and 153.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s*. In Ahīrī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects; thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in *ā* as in Gujarātī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhīl dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc., it also occurs as *hō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lā*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *hō* and *hē*, respectively. These suffixes are apparently confined to the west, from Sunth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī; thus, *hū*, I, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvi, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

The present tense of the verb substantive is *chhū*, etc., in Gujarātī and Eastern Rājasthānī, and *hū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhū*, and an *h*-suffix where the corresponding form is *hū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west. We also find a *gō*-suffix in Mālvi and some dialects of Mārwarī.

All these forms occur in the various Bhīl dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Magrī and Nyār; in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhīl dialects of Mahikantha, the Sunth State of Rewakantha; the Nōrī dialects of Ali Rajpur; the Māvchī dialect of Khandesh, and the various forms of Bhīlī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhī, Gāntī, Naikdī. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī.

The future is formed by adding an *h*-suffix in most of these dialects. In the north, however, in Merwara, we find the Jaipurī future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvi.

The *chh*-form of the verb substantive often replaces the initial *chh* with *s*. The *s*-form prevails in the Bhīl dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rowakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Chhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimārī and Mālvī being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēśī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍ'tas*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṇō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhīlī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēśī. As to the Bhīl dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhīl dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhīl dialects.

BHĪLĪ OR BHILŌḌĪ.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kālī paraḥ*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*.¹ Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Muṇḍā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarātī and Rājasthānī.

Number of speakers.

Bhīlī has been reported from the following localities:—

	No. of speakers.
Mewar State	101,500
Banswara and Kushalgarh	136,700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56,000
Bhopawar Agency	440,500
Mahikantha	10,200
The Dangs	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Rewakantha	101,000
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	1,163,872

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows:—

Name of dialect.	Where spoken.	No. of speakers.
Ahīrī	Cutch	30,500
Anārya (i.e. 'Non-Aryan') or Pahādī.	Rewakantha	43,500
Bāorī	Punjab, Rajputana, and United Provinces	43,000
Barēl	Ohhota Udaipur	1,000
Chārapī	Panch-Mahals and Thana	1,200
	Carried over	119,200

¹ It is not impossible that *Bhilla* itself is really a Prakrit corruption of *Abhira*, which has been adopted again, in this form, by Sanskrit.

Name of dialect.	Where spoken.	No. of speakers.
	Brought forward	119,200
Chōdhari	Surat and Nawsari	121,258
Dēhāwali	Khandesh	45,000
Dhōḍiā	Surat and Thana	60,000
Dubli	Thana and Jawhar	14,050
Gāmāṭi	Surat and Nawsari	49,715
Girāsū	Marwar and Sirohi	90,700
Hābūrā	United Provinces	2,596
Kōṅkaṇi	Nawsari, Surat, Surgana, Nasik, Khandesh.	232,613
Kōṭali	Khandesh	40,000
Magrā ki bōli	Merwara	44,500
Māwachi	"	30,000
Nāhari or Bāglani	Nasik and Surgana	13,000
Nāikāḍi	Rewakantha, Panch Mahals, and Surat .	12,100
Panchāli	Buldana	560
Pārādhī	Berar and Chanda	5,410
Pāwari	Khandesh	25,000
Ranāwat	Nimar	500
Rāni Bhil	Nawsari	87,540
Rāṭhvi	Rewakantha	8,000
Siyālgir	Midnapore	120
Wagḍi	Rajputana, Central India, and Bombay Presidency.	525,375
	TOTAL	1,526,237

By adding these figures to those given above we arrive at the following grand total:—

Bhili	1,163,872
Minor Dialects	1,525,237
TOTAL	<u>2,689,109</u>

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Rājasthāni. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōṅkaṇi are almost Marāṭhī and gradually merge into some broken dialects of

the Northern Konkan, such as Vār^ali, Phud^agī, Sām^vēdi, and Vād^aval, which have now become real Marāṭhī dialects, though their original base must have agreed with Bhīli. More towards the east the Bhīl dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhīl dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nimar, the Bhīli seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basimand and was written in a form of Gōṇḍī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bhīls simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhīl dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhīl dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhīl grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīl dialects, and the form of Bhīli spoken there has accordingly been dealt with as Standard Bhīli.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīli is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mār^wārī. Thus the periphrastic future ending in *-gō* begins to occur in Kotra.

The influence of Mār^wārī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsīā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag^arī which is almost pure Mār^wārī.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvi. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhīli of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīli which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhīl dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhīli of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhil dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhil dialects gradually merge into Nimārī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik'dī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik'dī will therefore be dealt with later on.

The dialect of the Ahirs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahirī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Ohhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhilī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *ē*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hũ karũ chhũ*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mā karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does; *kar'tas*, they do.

The northern Bhil dialects mainly agree with Gujarātī and Rājasthānī. In Ohhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhũ*, I am; *chhē* and *chhatāh*, they are. Compare also forms such as *jāt'lu chhē*, thou goest.

Pāw'rī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhilī of Ohhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Ohhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik'dī, and the various forms of that speech will therefore be dealt with after the Bhilī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māv'chi, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhrī, Gāmpī, and Dhōdiā. Rānī may be considered as the link connecting the southern forms of Bhilī with Pāw'rī and the dialects of Ohhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with *Pāw'rī*. Both dialects begin to use the *Marāṭhī* form of the plural of strong masculine bases, as is also the case in *Rajpipla* and *Khandesh*. The possessive pronouns are *mā*, my; *tā*, thy, as in *Rajpipla*, *Māw'chī*, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other *Bhīl* dialects of *Nawsari* have still more traces of the influence of *Marāṭhī*, and the various forms of the so-called *Kōṅkaṇī* gradually merge into the broken *Marāṭhī* dialects of *Thana*.

In *Nasik*, *Kōṅkaṇī* merges into several *Bhīl* dialects which are almost identical with *Khāndēśī*.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the *Bhīlī* of *Nimar*. That dialect has been largely influenced by the *Marāṭhī* of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with *Bhīl* dialects spoken by some vagrant tribes, *viz.*, *Bāorī*, *Habūrā*, *Pār'dhī*, and *Siyālgirī*.

It should be borne in mind that the *Bhīls* are not of *Aryan* origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine *Aryan* vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their *Aryan* neighbours.

The *Bhīls* have sometimes been considered as originally a *Dravidian* race, and sometimes as belonging to the *Muṇḍā* stock. We are not as yet in a position to settle the question.

The various *Bhīl* dialects contain several words which do not appear to be of *Aryan* origin. Some of them seem to be *Muṇḍā*; thus, *ṭāhī*, a cow; *bēdō*, back. Compare *Muṇḍārī tāhī*, to milk a cow; *Khariā bōd*, back.

In other cases there is apparently a certain connexion between *Bhīlī* and *Dravidian*. Compare *talpā*, head; *ṭōṭī*, a cow; *ākh'lō*, a bull; with *Tamil talei*, head; *Gōṇḍī ṭālī*, a cow; *Kanarese ākaḷu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the *Dravidian* and *Muṇḍā* families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *kḥōrō*, a horse; *phāi*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairā*, a wife; *bairā*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a *Munda* form of speech, which was in its turn superseded by a Dravidian tongue.

BHILĪ OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV. CHAS. S.,—*Rudiments of the Bhili Language*. Ahmedabad. United Printing Press, 1895.

Mr. Thompson's Bhilī is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot; *pan* and *pōn*, but. In the same way we find *ō* for *ā* in *pōnī* (Gujarātī *pōnī*) and *pānī*, water. In some Gujarātī dialects this *ō*, transliterated *ō* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ō̃*, and seems to be pronounced like *on* in French 'bon.' Thus, *tamā̃* and *tamō̃*, you; *ākh* and *ōkh*, eye.

Final *ī* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōrī* or *sōrē*, daughter; *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ē̃*, and *nē* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī; thus, *sōrū̃*, Standard Gujarātī *chhōrū̃*, a child; *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junū̃*, old, pronounced *zunū̃*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *ī*-bases, it is, however, pronounced as an ordinary *j*; thus, *gījyō*, (he) went; *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *ḍ* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects; thus, *hōrō* and *ghōḍō*, a horse.

A *y* followed by a vowel is often changed to a *jy*; thus, *sōrī*, a daughter; *sōrjyā-nō*, of daughters; *mayā* and *mājyā*, compassion; *māryō* and *mārjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *v* and *w* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways: When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hū atō*, Standard Gujarātī *hū hatō*, I was. *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *h*. Thus, *hōnū̃*, Gujarātī *sōnū̃*, gold, *bēh*, Gujarātī *bēs*, sit. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *tāhī* and *dāhī*, a cow; *līdū̃* and *litū̃*, taken; *upvū̃* and *ubū̃ thāvū̃*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḍō* and *khōḍō*, a horse; *thām̐vū̃* and *dhām̐vū̃*, to run; *thōlū̃* and *dhōlū̃*, white; *bhāz* and *phāz*, a brother, and so on.

The principal features of the Bhilī dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S. Thompson's *Rudiments of the Bhili Language* quoted under Authorities, above.

BHĪLĪ SKELETON GRAMMAR.

I.—NOUNS.

Sing.						
Nom.	<i>bāp</i> , a father.	<i>sōrō</i> , a son.	<i>ād'mī</i> , a man.	<i>sōrī</i> , a girl.	<i>gēr</i> , a house.	<i>sōrū</i> , a child.
Agent.	<i>bāp-ē</i> .	<i>sōrē</i> .	<i>ādamnyē</i> .	<i>sōrjyē</i> .	<i>gērē</i> .	<i>sōrā-nē</i> .
Dat.	<i>bāp-ē</i> , <i>bāp-nē</i> .	<i>sōrā-ē</i> , <i>sōrā-nē</i> .	<i>ādamnyē</i> .	<i>sōrī-nē</i> , <i>sōrjyē</i> .	<i>gērē</i> , <i>gēr-nē</i> .	<i>sōrā-nē</i> .
Abl.	<i>bāp-ḥū</i> .	<i>sōrā-ḥū</i> .	<i>ād'mī-ḥū</i> .	<i>sōrī-ḥū</i> .	<i>gēr-ḥū</i> .	<i>sōrā-ḥū</i> .
Gen.	<i>bāp-nō</i> .	<i>sōrā-nō</i> .	<i>ād'mī-nō</i> .	<i>sōrī-nō</i> .	<i>gēr-nō</i> .	<i>sōrā-nō</i> .
Loc.	<i>bāp-mā</i> .	<i>sōrā-mā</i> .	<i>ād'mī-mā</i> .	<i>sōrī-mā</i> .	<i>gēr-mā</i> .	<i>sōrā-mā</i> .
Plur.						
Nom.	<i>bāp</i> .	<i>sōrā</i> .	<i>ād'mī(ō)</i> .	<i>sōrī(ō)</i> .	<i>gēr</i> .	<i>sōrā</i> .
Dat.	<i>bāpā-nē</i> .	<i>sōrā-nē</i> .	<i>ād'am'yō-nē</i> .	<i>sōrīō-nē</i> .	<i>gērā-nē</i> .	<i>sōrā-nē</i> .
Gen.	<i>bāpā-nō</i> .	<i>sōrā-nō</i> .	<i>ād'am'nyā-nē</i> .	<i>sōrjyā-nē</i> .	<i>gērā-nō</i> .	<i>sōrā-nō</i> .

Suffixes ending in *ē* are often nasalized. Thus, *bāpē*, by the father. Other case suffixes are,—ablative *kanē-tḥī*; locative *māy*, *mē*, *kanē*, and *ē*; thus, *kulā-mē*, in the well; *ḥāthē* (*ḥāthē*), on the hand.

The neuter gender is often used to denote feminine beings; thus, *bairū* and *bairī*, a woman.

Adjectives.—All adjectives which do not end in *ū* are uninflected. Those ending in *ū* are inflected for gender, number, and partly for case. Thus, *bhalō*, good; fem. *bhalī*; neut. *bhalū*; pl. *bhalō*, fem. *bhalī*, neut. *bhalū*; oblique *bhalā*, fem. *bhalī*; before locatives also *bhalē*. The genitive and ablative suffixes are such adjectives, thus, *tārē ātā-nē* (or, *tārā ātānā*) *kḥār-mā*, in thy father's house; *ḥāg'qī-mā-ḥū ēk ḥāg'qī*, one servant from among the servants; *lī-ḥū āp'jyā*, wherefrom have you come?

II.—PRONOUNS.

	I.		Thou.		Who ?	What ?
	Sing.	Plur.	Sing.	Plur.		
Nom.	<i>hū.</i>	<i>amā, amē, āp*ḡā.</i>	<i>tū.</i>	<i>tamā, tamē.</i>	<i>lun, kōṇ.</i>	<i>hū.</i>
Agent.	<i>mē, maē.</i>	<i>amā, amē, āp*ḡē.</i>	<i>tē, taē.</i>	<i>tamā, tamē.</i>	<i>kōṇē.</i>	<i>hēṇē.</i>
Dat.	<i>may, ma-nē.</i>	<i>amē.</i>	<i>tay.</i>	<i>tamē.</i>	<i>kōṇā-ē.</i>	<i>hāy.</i>
Gen.	<i>mārō.</i>	<i>amārō.</i>	<i>t(h)ārō.</i>	<i>tamārō.</i>	<i>kōṇā-nō, kī-nō.</i>	<i>hēṇā-nō, hī-nō.</i>
That.						
	Sing.		Plur.			
Nom.	<i>ioḥ, vī; f. vē, vī.</i>		<i>ioā, f. vī, n. vā.</i>		Similarly are inflected, <i>pālō</i> , f. <i>pālī</i> , he, she; <i>ī</i> and <i>iyō</i> , fem. <i>iyē</i> , n. <i>iyū</i> , obl. <i>ī</i> or <i>anā</i> , this; <i>tī</i> , obl. <i>tanā</i> and <i>tī</i> , that; <i>jī</i> , obl. <i>janā</i> and <i>jī</i> , who.	
Agent.	<i>icanē, vinē, f. icanīē.</i>		<i>icanāē, f. icanīāē.</i>			
	<i>vī-nē; or icanā-ē, f. icanī-ē.</i>		<i>icanāē, f. icanīāē.</i>			
	<i>ō, or icanā-nē, f. icanī-nō.</i>		<i>icanā-nō, f. icanīā-nō.</i>			

II.—VERBS.

A.—Verb Substantive.—*hōwū*, to be.

	Present, I am, etc.	Past, I was, etc.	Future, I shall be, etc.	Subjunctive, I may be, etc.	Imperative, be, etc.
1	<i>hū</i> .	<i>atō</i> .	<i>ahī, hōīh, ahjē</i> .	<i>ugū, hōū, wū</i> .	
2	<i>hē</i> .	<i>atō</i> .	<i>ahē</i> .	<i>ugē, vē</i> .	<i>hō, hōjē</i> .
3	<i>hē</i> .	<i>atō</i> .	<i>ahē</i> .	<i>ugē, vē</i> .	
1	<i>hū, hū-yē</i> .	<i>atā</i> .	<i>ahū</i> .	<i>ugū, wū</i> .	
2	<i>hō</i> .	<i>atā</i> .	<i>ahō</i> .	<i>ugō, wō</i> .	<i>hō, hōjō</i> .
3	<i>hē, hē</i> .	<i>atā</i> .	<i>ahē</i> .	<i>ugē, vē</i> .	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *vī atī*, she was. A past subjunctive *ugēk* or *ugēt*, I might be. It does not change for person.

B.—Finite Verb.—*paḍ^awū*, to fall.

Verbal Noun.—*paḍ^awū*, genitive *paḍ^awā-nō*.

Participles.—*paḍ^atō*, falling; *paḍ^ajyō*, *paḍēlō*, fallen; *paḍ^awā-nō*, about to fall; *paḍ^atā*, on falling.

Conjunctive participle.—*paḍi*, *paḍi-nē*, *paḍi-nē*.

	Pres. conj., I may fall, etc.	Present, I fall, etc.	Past, I fell, etc.	Future, I shall fall, etc.	Imperative, fall, etc.
Sing.					
1	<i>paḍū</i> .	<i>paḍū-hū</i> .	<i>paḍ^ajyō</i> .	<i>paḍi(h), paḍ^ahī</i> .	
2	<i>paḍē</i> .	<i>paḍē-hē</i> .	<i>paḍ^ajyō</i> .	<i>paḍ^ahē, paḍi(h)</i> .	<i>paḍ, paḍ^ajē</i> .
3	<i>paḍē</i> .	<i>paḍē-hē</i> .	<i>paḍ^ajyō</i> .	<i>paḍ^ahē</i> .	
Plur.					
1	<i>paḍū, paḍiyē</i> .	<i>paḍū-hū</i> .	<i>paḍ^ajyā</i> .	<i>paḍ^ahū</i> .	<i>paḍiyē</i> .
2	<i>paḍō</i> .	<i>paḍō-hō</i> .	<i>paḍ^ajyā</i> .	<i>paḍ^ahō</i> .	<i>paḍō, paḍ^ajō</i> .
3	<i>paḍē</i> .	<i>paḍē-hē</i> .	<i>paḍ^ajyā</i> .	<i>paḍ^ahē</i> .	

Present definite.—*hū* *paḍū* *hū*, I am falling.

Imperfect.—*hū* *paḍ^atō* *atō*, I was falling.

Perfect.—*hū* *paḍ^ajyō* *hū*, I have fallen.

Pluperfect.—*hū* *paḍ^ajyō* *atō*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paḍiyō*, *paḍyō*, and *paḍō*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *warē puñji ālyi* he gave his property; *anē i-nē mōkalayō*, he sent him.

C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

kar^awū, to do, past *kīdō*.

khāwū, to eat, „ *khādō*.

jāwū, to go, „ *gījyō*.

dēkh^awū, to see, „ *dīthō*.

dīwū, to give, „ *dīdō*.

nāh^awū, to run away, „ *nāthō*.

pēh^awū, to enter, past *pēthō*.

pīwū, to drink, „ *pīdō*.

bīwū, to fear, „ *bīnō*.

bēh^awū, to sit, „ *bēthō*.

mar^awū, to die, „ *muō*.

līwū, to take, „ *līdō*.

Occasionally we also find forms such as *rihānō*, he got angry; *marānō*, beaten, etc.

Passive Voice.—Formed by adding *ā* to the base; thus, *kar^awū*, to do; *karāwū*, to be done; *kēwā*, we are called; *kēwāē*, they are called.

Causative verb.—Formed as in Gujarati by adding *aw*, *āw*, and *āḍ*. When *aw* is added the verbal noun usually ends in *nū* and not in *wū*. Thus, *war^awū*, to sound; *warāw^anū*, to cause to sound; *bēh^awū*, to sit; *bēhāw^anū*, to cause to sit; *phar^awū*, to turn; *phērāw^anū*, to cause to turn.

BHĪLĪ OR BHILŌDĪ.

The dialect spoken by the Bhils in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called Dungri Bhils, from the neighbouring Dungarpur, and their dialect is also known as Dūṅgārī.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમન્યે બે સોરા અતા । ને અણામાંહા (ધીમાંહા) નોને સોરે ધીના બાપને કેન્યું, આતા મારે પાંતીએ આવે ધી તમારી પુંછ તો પ્હાગ મય આવો । ને વણું પોતાની પુંછ બેયાને વાંટી આલ્યા । ને યોરા દન પરસે ધી નોને સોરે હેતો માલ પ્હોગો કેદો (કાદો) ને વેગળા દેહમાં ગીજ્યો, નેનુંજ રસાં રાવણામાં વણાનો માલ વેઢી નોખ્યો । નેનરે ધીણું હેતું ખોધી દેડીયું તેરે ધી મલકમં મોટા કાર પડ્યો । ને ધીને તંગી પડ્યા લાગ્યા । ને વી ગીજ્યો ને ધી મલકના રહત માંયહા એકને કહેર હાગડી થઈને રેજ્યો । ને અણું ધીને પોતાના ખેતરમે પ્હુંડ સારવા મોકલ્યો । ને પ્હુંડ છ સોલ ખાતાં અતાં ધી ખાઈને પેટ ભરવાનું મન થાન્યું, ને કણું ધીને નહીં આલ્યું ને જાણું વી ઠેકાણું આજ્યો તાણું ઈણું કેન્યું, મારા દાદાના કતરા હાગડીને ધરાઈને રોટલા મળે હે, ને હું ભૂખે મરુંહું । ઈયાંહા ઉડીનેમારે બાને ખેર જાહીહ, ને ધીને કેહીહ, આતા અંગાહ હામે ને તમારી આગળ મેં પાપ કીદાં હે । ને હેવાં તમારો દીકરો કેન્યાનો (કેવાનો) થરમ નાંહી । તમારા હાગડી માંહા એક હાગડી મને ગણાં । નેવી ઉઠ્યો ને ધીના બાપને ખેર ગીજ્યો । પણ જાણું કતરેય સેટે ધી અતો તાણુંજ ધીના બાપે ધીને દીઠો, ધીને ધીના માયે દયા આજ્યો, ને ધી થમીઆ, ને ધીને કોટ્ટે બાઝ્યો, ને ધીને બોસી કીદી । ને ધી સોરે ધીને કેન્યું, આતા, મેં અંગાહ હામે ને તમારી આગળ પાપ કીદાં હે ને હેવાં તમારો દીકરો કેન્યાનો-થરમ-નાંહી । પણ ધીના બાપે પોતાના હાગડીને કેન્યું, હારામાં હારાં લખરાં લી આવો, ને ધીને પેરાવો; ને ધીને હાથે વેટી ધાસો, ને પોગમાં ખાહાં ધાસો । ને હેડો આપણુ ખાઈયે, ને મોજ મારીયે । હું કારણુ છ આ મારો સોરો મરી ગીજ્યો તો, ને પાસો જીવતો થાજ્યો હે; ખોવાઈ ગીજ્યો તો, ને જડજ્યો હે । ને વા મળ મારવા મંજ્યા ॥

એવાં ધીનો વડો સોરો ખેતરમે અતો । ને જણી-વેળા ધી ખેર ગીજ્યો ને ખેરની પાહે આજ્યો તણી-વેળા ગાણાં ને નાસ ઈણું સાંભળ્યાં । ને ઈણું હાગડીમાંહા એકને હાદ દધીને પુસ્તુકે ઈયું, હું હે । ને ઈણું ધીને કેન્યું, તમારો ભાઈ આજ્યો હે; ને તમારા બાપે એક વડી ગોહ કીદી હે, ઈમકે ધીને હાજે હોરો ધી મળ્યો હે । ને ધીને રીસ સજી (સાજ), ને માંય જવાનું મન થાન્યું નાંહી । તી (તાણું) ધીના બાપે વ્યાયડે આવી ધીને હમજવીયો । ને ઈણું જવાબ આલ્યો ને ધીના બાપને કેન્યુંકી, જો, અતારાં વરહ થાન્યાં તમારી મેં યુવાળી કીદી, ને કોઈ દન તમારો હકમે પાસો પાડજ્યો નાંહી (તમારે વસન પારસું ઠેકનું નાંહી) । તેં પણ મારા ગોઠીયા પ્હોળા કરી મળ કડે અતારા હારે તમે કોઈ દન એક ટેંટું નહીં આલ્યું । પણ જાણું તમારો પસો રાંડુમાં વેરી દેડીયો તી સોરો આજ્યો ઈવાજ, ધીને એક ગોહ આલ્યા । ને ઈણું ધીને કેન્યું, સોરા, તું તો મારી પ્હોળો હદ રેજ્યો હે, ને જતડે મારે હે તી હેતું તારેહે । આપડે મળ કરવી ને રાજ થાવું જીવે । હું કારણુ જ આ ત્યારો ભાઈ મરી ગીજ્યો તો, ને પાસો જીવતો થાજ્યો હે; ને ખોવાઈ ગીજ્યો તો, ને પાસો જડજ્યો હે ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

Ēk ādam^anyē bē sōrā atā. Nē anā-mā-hā (or i-mā-hā)
 One man-to two sons were. And them-among-of (or, these-in-from)
 nōnē-sōrē i-nā bāp-nē kējyū, 'ātā, 'mārē pātī-ē
 by-the-younger-son his father-to it-was-said, 'father, my share-to
 āvē i tamārī puñji-nō phāg may ālō.' Nē wañē pōtā-nī
 may-come that your property-of portion to-me give.' And by-him his
 puñji bēyā-nē wātī ālyī. Nē thōrā dan passē i
 property both-to having-divided was-given. And few days after this
 nōnē-sōrē hētō māl phēgō kēdyō (or kīdō), nē vēg^alā dēh-mā
 by-younger-son all wealth together was-made, and far country-to
 gijyō, nē ū rarā-raw^anā-mā wañā-nō māl vēd^aphī
 he-went, and there feasting-in his property having-wasted
 nōkhyō. Nē jērē inē hētū khōi dēdyū, tērē i
 was-thrown. And when by-him all having-wasted was-thrown, then this
 malak-mē moṭō kār paḍ^ajyō, nē i-nē taṅgī paḍ^awā lāgyī.
 country-in great famine fell, and him-to distress to-fall began.
 Nē vi gijyō nē i malak-nā raūt-māy-hā ēk-nē khēr hāg^adī
 And he went and this country-in dwellers-in-from one-of at-house servant
 thāi-nē rējyō. Nē aṇē i-nē pōtā-nā khōtar-mē phunḍ
 having-become stayed. And by-him him his-own fields-in swine
 sār^awā mōkalyō. Nē phunḍ jī sōl khātā atā i khāi-nē
 to-feed was-sent. And swine what bark eating were that having-eaten
 pēt bhar^awā-nū man thājyū, nē kaṇē i-nē nahī
 belly filling-of mind became, and by-anybody him-to not
 ālyū. Nē jānē vi thēkānē ājyō tānē inē kējyū,
 was-given. And when he proper-place-in came then by-him it-was-said,
 'mārā dādā-nā kat^arā hāg^adī-nē dharāi-nē rōṭ^alā malē-hē,
 'my father-of how-many servants-to satisfaction-to loaves got-are,
 nē hū bhukhē marū-hū. Iyā-hū uṭhi-nē mārē bā-nē
 and I with-hunger dying-am. Here-from having-arisen my father-of
 khēr jāhīh nē i-nē kēhīh, "ātā, āgāh hāmē nē
 to-house I-shall-go and him-to I-shall-say, "father, heaven before and

tamārī āgaḷ mē pāp kidā hē. Nē hēwā tamārō dīk'rō
you before by-me sins made are. And now your son
 kējyā-nō (or, kēwā-nō) tharam nāhī. Tamārā hāg'dī-mā-hō
being-called-of (or, saying-of) right is-not. Your servants-in-from
 ēk hāg'dī ma-nē gaṇā." Nē vī uṭh'jyō nē i-nā bāp-nē
one servant me-to count." And he arose and his father-of
 khēr gījyō. Paṇ jānē kat'rē-y-seṭe i atō,
to-house went. But when at-considerable-distance he was,
 tānē-j i-nā-bāpē i-nē dīthō; i-nē i-nā-māthē dayā
then-indeed by-his-father him-to he-was-seen; him-to him-on pity
 ājyī, nē i thāmīō, nē i-nē-kōṭē bājhyō, nē i-nē
came, and he ran, and on-his-neck seized, and him-to
 bōsī kidī. Nē i sōrē i-nē kējyū, 'ātā,
kisses were-made. And that by-son him-to it-was-said, 'father;
 mē āgāḷ hāmō nē tamārī āgaḷ pāp kidā hē,
by-me heaven before and you before sins made are,
 nē hēwā tamārō dīk'rō kējyā-nō tharam nāhī. Paṇ
and now your son to-be-called-of right is-not.' But
 i-nā-bāpē pōtā-nā hāg'dī-nē kējyū, 'hārā-mā hārā
by-his-father his-own servants-to it-was-said, 'good-among good
 lab'rā li āwō, nē i-nē pērāwō; nē i-nē
clothes having-taken come, and him-to put-on; and on-his-
 hāthē vēṭi ghālō, nē pōg-mā khāḷ'dā ghālō. Nē hēḍō,
hand ring put, and foot-on shoes put. And come,
 āpaṇ khājyē, nē mōj māriyē. Hū kāraṇ? jī
we will-eat, and merriment strike. What reason? that
 ā mārō sōrō marī gījyō-tō, nē pāsō jīw'tō thājyō
this my son having-died gone-was, and again, nīso become
 hē; khōwāi gījyō-tō, nē jad'jyō hē. Nē wā majā
is; lost gone-was, and joined is.' And they merriment
 mār'wā māḍ'jyā.
to-strike began.

Ẽwā i-nō wadō sōrō khētar-mē atō. Nē jāpī-vēlā
Now his eldest son field-in was. And what-time
 i khēr gījyō nē khēr-nī pāḷē ājyō, tāpī-vēlā gāṇā
he to-house went and house-of near came, that-time songs
 nē nās iṇē sābhalāyā. Nē iṇē hāg'dī-mā-hū
and dancing by-him were-heard. And by-him servants-in-from
 ēk-nē hād dai-nē pusyū kē, 'iyū hū hē?'
one-to word having-given it-was-asked that, 'this what is?'
 Nē iṇē i-nē kējyū, 'tamārō bhāi ājyō hē,
And by-him him-to it-was-said, 'your brother come is,

nē	tamārā-bāpē	ēk	wadī	gōṭh	kidī	hē,	im-kē
and	by-your-father	one	great	feast	māde	is,	thus-that
i-nē	hājō-hōrō	i	maḷyō	hē	Nē	i-nē	rīs
him-to	safe-and-sound	he	found	is.	And	him-to	anger
sad ^a yī (or sad ^a ji)	nē	māy	jāwā-nū	man	thājyū	nāhī.	
arose	and	inside	going-of	mind	became	not.	
Ti (or tanē)	i-nā-bāpē	bāy ^a rū	āvī	i-nē	ham ^a jāviyō.		
Therefore	by-his-father	outside	having-come	him-to	it-was-entreated.		
Nē	inē	jawāb	āl ^a jyō	nē	i-nā	bāp-nē	kējyū
And	by-him	answer	was-given	and	his	father-to	it-was-said
ki,	'jō,	atrā	warah	thājyā,	tamārī	mē	guwālī
that,	'lo,	so-many	years	became,	your	by-me	service
kidī,	nē	kōī	dan	tamārō	hakam	pāssō	pād ^a jyō
was-done,	and	any	day	your	order	behind	was-dropped
nāhī (or,	tamārū	wasan	pāssū	thel ^a jyū	nāhī).	Tē-pan	mārā
not (or,	your	word	behind	was-put	not).	But	my
gōṭhiyā	phēlā	kari	majā	karū	atrā-hāru	tamē	
friends	together	having-done	feast	I-might-make	so-much-for	by-you	
kōī	dan	ēk	tētū	yē	nahī	āl ^a jyū.	Paṇ
any	day	one	kid	even	not	was-given.	But
tamārō	paisō	rādū-mā	vērī	dēdiyō	ti	sōrō	
your	money	harlots-with	having-wasted	was-thrown	that	son	
āw ^a jyō	iwō-j	i-nē	ēk	gōṭh	ālyi.	Nē	inē
came	then-just	him-to	one	fast	was-given.	And	by-him
i-nē	kējyū,	'sōrā,	tū	tō	mārī	phēlō	hadā
him-to	it-was-said,	'son,	thou	indeed	me	with	always
rējyo	hē;	nē	jēt ^a rū	mārū	hē,	ti	hētū
living	art;	and	as-much-as	mine	is,	that	all
Āp ^a dē	majā	kar ^a vī	nē	rājī	thāwū	jujē.	Hū
By-us	feast	should-be-made	and	happy	to-become	is-proper.	What
kāraṇ?	jē	ā	tthārō	bbāī	mārī	gījyō-tō,	nē
reason?	that	this	thy	brother	having-died	gone-was,	and
pāssō	jiw ^a tō	thājyō	hē;	nē	khōwāī	gījyō-tō,	nē
again	living	become	is;	and	being-lost	gone-was,	and
pāssō	jad ^a jyō	hē.					
again	joined	is.					

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમાં બીલ કેવાં, ને ડુંગરામાંય રહાં । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાછી । ને અમારે વીવા એવો થાએ કે વોરને ગેરહાં મા-બાપ ભાછી ને કાકા ભેગાં થાછીને લાડી નેવા નીકળે । જલો ગામ લાડી ગમે તણે ગેર જાછીને પુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાછી કરવી હે । ને લાડીને મા-બાપ ગમે તો, હાં, હગાઈ કરવી હે, એમ કહે । પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાછીને વોરને મા બાપ પાસાં અણાંને ગેર આવે, ને વીવા કરે । પહેલું તો વોરને પીયે કરે, ને ગામવાળાને બોલાવીને હરો ને કુગરી ખાવા પીવા આલે । પસે બાછી પછીને-ઠેકવા ઊઠે, ને પસે ઠેકી રહીને હગળાં અણાં અણાંને ગેર જતાં રહે । પસે વોરને લછીને પન્નાવણાં લાડીને ગેર જાય ને લાડીને પાભી લાડીને ને વોરને જમણા હાથ બે હવડાવીને હાત ફેરા ફેરા ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વણાહાયે લાડી પોણુ નીકળે । વોર છીને ગેર આવે તણા હાયે લાડી પોણુ આવે । પસે વોરને ને લાડીને વોરને ગેર માંય ધાલે । પસે બાહેરાં પાસાં નીકળે ને લાડી છીને મા-બાપને ગેર પાસી જાય । પસે સો હાત દાડાં વોર ને બીજાં આદમી ભેગાં થાછીને લાડીનું આણું કરવા જાય ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā Bhil kēwā, nē dūgarā-māy rahā. Asal amārē bāp-dādā
We Bhils are-called, and the-hills-in we-live. Formerly our ancestors
 āvelā hē. Tī wā dūgarā amārā kēwā. Nē amārē viwā ēwō
come are. So these mountains ours are-called. And our marriage such
 thāē kē wōr-nē gēr-hā mā-bāp bhāi nē
becomes that the-bridegroom-of house-from mother-and-father brothers and
 kākā bhēgā thāi-nē lādī jōwā nīk^lē. Janē gām
uncles together having-become the-bride to-see go-out. Which in-village
 lādī gamē, tanē gēr jāi-nē pusē kē, 'tamārē sūri-nē
the-bride pleases, that to-house having-gone they-ask that, 'your daughter-by
 mārē sōrā-hār hāgāi kar^vi hē.' Nē lādī-nē mā-bāp
my son-with marriage to-be-done is.' And the-bride-of mother-and-father
 gamē tō, 'hā, hāgāi kar^vi hē,' ēm kahē. Pasē kalāl-nē
are-pleased then, 'yes, marriage to-be-done is,' so say. Then a-liquor-seller-of
 gēr-hō harō ēk rūpiā-nō magāvi hāg^lā
the-house-from liquor one rupee-of having-caused-to-be-brought all
 pāi-nē wōr-nē mā-bāp pāsā anā-nē
having-caused-to-drink the-bridegroom-of mother-and-father again them-of
 gēr āvē, nē viwā karē. Pahēlū-tō wōr-nē pithē
to-the-house come, and marriage make. First-then bridegroom-to turmeric-ointment
 karē, nē gām-wālā-nē bōlāvi-nē harō nē kugarī khāwā
they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-
 piwā ālē. Pasē khāi-pai-nē thēk^wā ūthē, nē
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and
 pasē thēkī-rahī-nē hāg^lā anā-anā-nē gēr jātā-rahē. Pasē
then having-done-dancing all their-their to-homes go-remain. Then
 wōr-nē lai-nē 'pannāwanā,' lādī-nē gēr
the-bridegroom-to having-taken 'we-will-cause-them-to-marry,' the-bride-of to-house

jāy, nē lādī-nē pābhī lādī-nē nē wōr-nē jam'nā
they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right
 hāth bē haw'dāvi-nē hāt phērā phērā phēr'vē. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then
 wōr pannī-nē bāhērō nīk'lē nē wanā-hāthē lādī pōṇ nīk'lē.
the-bridegroom having-married out comes and him-with the-bride also comes-out.
 Wōr ī-nē gēr āvē taṇā-hāthē lādī pōṇ āvē. Pasē
The-bridegroom his to-house comes him-with the-bride also comes. Then
 wōr-nē nē lādī-nē wōr-nē gēr-māy ghālē. Pasē
the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then
 bāhērā pāsā nīk'lē nē lādī ī-nē mā-bāp-nē garē
out again they-come-out and the-bride to-her mother-and-father-to in-the-house
 pāsī jāy. Pasē sō hāt dādā wōr nē bijā ād'mī bhēgā
back goes. Then six seven in-days the-bridegroom and other men together
 thāi-nē lādī-nū ānū kar'wā jāy.
having-become the-bride-of the-call to-do go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhils, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhīlī is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārwarī, especially round Kotra.

AUTHORITY—

HENDLEY, T. H.,—*An Account of the Mañcār Bhīls. Journal of the Asiatic Society of Bengal*, Vol. xlv, Part i, 1875, pp. 347 & ff.

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *ḷ* is no more used; thus, *hāḡ'ḷō* for *hāḡ'ḷō*, all; *kāl*, for *kāl*, famine.

An original *s* is usually changed to *h*; thus, *huēr*, Gujarātī *sucar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pūhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (*lit.* children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art; *ghaṇā nōkar hai*, many servants are. Compare Mārwarī.

In other respects the dialect agrees with the Bhīlī of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLOḌĪ.

(DISTRICT KHADAK, MEWAR STATE.)

Kanāk	manakh-nē	bē	sōrā	hatā.	Lōḍ'kē	waṇā-nā		
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>By-the-younger</i>	<i>his</i>		
ātā-hū	kējyō	kē,	'mārā	wātā-nō	jē	māl āvē		
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>' my</i>	<i>share-of</i>	<i>what</i>	<i>property comes</i>		
ālō.	Nē	waṇē	bē	sōrā-mā	vī	wāṭi		
<i>give.</i>	<i>And</i>	<i>by-him</i>	<i>two</i>	<i>sons-in</i>	<i>it-(property)</i>	<i>having-divided</i>		
dīdō.	Nē	thōḍā-k	dādā-mā	lōḍ'kē	hāḡ'lō	wāḡ'lō		
<i>was-given.</i>	<i>And</i>	<i>few-a</i>	<i>days-in</i>	<i>by-the-younger</i>	<i>all</i>	<i>together</i>		
karinē	vēḡ'lā	dēs-mā	giyō.	Nē	vīyā	khub majō		
<i>having-done</i>	<i>distant</i>	<i>country-in</i>	<i>went.</i>	<i>And there</i>	<i>much</i>	<i>enjoyment</i>		
karinē	hāḡ'lō	kharāb	karī	dīdō.	Nē			
<i>having-done</i>	<i>entire-(property)</i>	<i>waste</i>	<i>having-made</i>	<i>was-given.</i>	<i>And</i>			
kharas	karyā	puṭhē	pēlā	dēs-mē	khub	kāl		
<i>expenses were-done</i>	<i>afterwards</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>			
paḍ'jyō ;	nē	ēvē	vī	bhukhō	mar'wā	lāḡō.	Nē	vī
<i>fell ;</i>	<i>and</i>	<i>there</i>	<i>he</i>	<i>hungry</i>	<i>to-die</i>	<i>began.</i>	<i>And</i>	<i>he</i>

pēlā sēr-nā ēk ād^amī-pāhē jāinē rīyō. Nē waṇē
that town-of one man-near having-gone remained. And by-him
 huēr sār^a ā khētar-mā mōk^alyō. Nē waṇē rājī thāinē
swine to-graze field-in was-sent. And by-him glad having-become
 huēr-nā khāwā-nā kus^akā-hū pēt bharī-lidō. Nē
swine-of eating-of husks-with belly having-filled-was-taken. And
 bījē-kaṇē waṇāy kāi nahī ā^ajyō. Nē jērē
by-other-anyone to-him anything not was-given. And when
 waṇāy hōtē ājyō waṇē kīyō kē, ‘mārā ātā-nē
to-him senses came by-him was-said that, ‘my father-to
 ghaṇā nōkar haī; nē waṇāy khāwā khub jadē-hai;
many servants are; and to-them to-eat much obtained-is;
 nē hū bhukhē marū hū. Hū uṭhinē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near
 jāinē waṇāy kāi, “ātā, mē Par^amēsar-nē na
having-gone to-him will-say, “father, by-me God-to and
 tārē mōrē pāp kidhō hai; nē hū tārō sōrō kēwāḍ^awā
of-thee before sin done is; and I thy son to-be-called
 har^akhō nahī; paṇ mayē nōkar rākhī lē.” Nē
like am-not; but me a-servant having-kept take.” And
 vi uṭhinē ātā-pāhē āvyō.
he having-arisen father-near came.

The Bhilī spoken in the Kotra district of Mewar has been much influenced by Mārwarī, and may be considered as the link connecting that language with the Bhil dialect of Mahikāntha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikāntha. Thus, *pās*, five; *vīh*, twenty. *Chh* is, however, often written instead of *s*; thus, *chhōrō* and *sōrō*, a son.

ḍ between vowels is pronounced as an *r*; thus, *ghōrō*, a horse.

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w*. Thus, *bēg'lō*, far, but *vīh*, twenty.

The neuter gender is often confounded with the masculine; thus, *kēhyō* and *kēyū*, it was said; *nānū*, the younger son; *kōnu*, gold; *rupō*, silver, etc.

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyā*; thus, *ghōrī*, mares; *chhōriyā*, daughters.

The suffix of the genitive is *rō*, or, sometimes, *nō*; thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*; thus, *chhōrā-nē*, to the son. Occasionally *kō* is used instead; thus, *nōkar-kō*, to the servants.

With regard to numerals we may note the form *ēk's*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī.

'I' is *hū* and *mū*, case of the agent *maī*, genitive *mārō*, *mhārō*, and *mākō*; plural *hamō*, genitive *mhārō*.

'He' is *wō*, oblique *unā* and *wanā*. The interrogative pronouns are *kūn*, who? *kinū-rō*, whose? *hū*, what? etc.

The present tense of the verb substantive is:—

Singular, 1. *hū*.
2. *hai*.
3. *hai*.

Plural, 1. *haī*.
2. *hō*, *haī*.
3. *hai*, *haī*.

The past tense is *hatō* and *thō*, plural *hatā*.

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go; *thū jāvē-hai*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bēlō kēhyū*, the son said; *mū gunō kīdō hai*, I (instead of *maī*, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gū*. Thus, *hū kuḥū-gō*, I shall strike.

The verbal noun ends in *wō*, oblique *wā*; thus, *kuḥwō*, to strike; *kusī karwā lāgē*, they began to make merry.

Note also the causative form *kēw'rāñ*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION.

Ek's	mān ^a vī-nē	bē	sōrā	hatā.	Tinā-mē	nānū	
One	man-to	two	sons	were.	Them-among	younger	
hatō	āp ^a nē	bāp-ō	kēhyō,	'bāp,	māvō	bhāg	mōy
was	his	father-to	said,	'father,	my	share	me
ālō.'	Pāchhē	unā-rō	bhāg	wāṭi	didō.	Thōrā-k	
give.'	Then	his	share	having-divided	was-given.	Few-a	
dārā	kērō	nānū	hatō	māl	bhēlō	kidō	bēg ^a lō
days	after	younger	was	property	together	was-made	far
lēi-nē	hīḍi	giyō.	Wāy	khōṭā	kām-mē	khēru	
having-taken	having-gone	went.	There	bad	action-in	spent	
kīdō.	Pāchhē	hārō	khēru	kārī	pūgō	unā	
was-made.	Then	all	spent	having-made	after (?)	that	
mulak-mē	jab ^a rō	kāl	pariyō.	Pāchhē	wō	nāgō-pud	
country-in	mighty	famine	arose.	Then	he	distressed	
thāi	gayō.	Pāchhē	unā	mulak-mē	har ^a tā	ghar ^a wālā-nē	
having-become	went.	Then	that	country-in	rich	householder-to	
gayō.	Pāchhē	unā	ghar ^a wālā	khētar-mā	huar	charāwā	
he-went.	Then	that	householder(by)	field-in	swine	to-feed	
mōk ^a lyō.	Tērē	unā-rē	mū-mē	ēm	hatū	kē,	'huar-rā
was-sent.	There	his	mind-in	this	was	that,	'swine-of
khāyēlā	chhōl ^a kā	khāinē	mū	pēt	bharū.'	Tērē	
eaten	husks	having-eaten	I	my-belly	may-fill.'	Then	
unā	kānū	kai	nē	āliyō.	Pāchhē	hōchīnē	
to-him	by-anyone	anything	not	was-given.	Then	having-come-to-senses	
kiyō,	'mārā	bāp-nē	kiṭ ^a lā	kām ^a wālā-nē	ghaṇā	rōṭā	hāi,
said,	'my	father-of	how-many	servants-to	many	bread	are,
nē	mū	bhukhū	marū-hū.	Mū	uṭhīnē	mārā	bāp-gōrē
and	I	with-hunger	dying-am.	I	having-arisen	my	father-near
jāū,	unā	kēū	kē,	'bāp,	mū	Bhag ^a wān-rē	nē
will-go,	him-to	will-say	that,	'father,	by-me	God-of	and

BHĪLĪ OF KOTRA.

thārē.	āgē	gunō	kidō	hai.	Pāchhē	mū	āwō	nē	kē
<i>of-thee</i>	<i>before</i>	<i>sin</i>	<i>done</i>	<i>is.</i>	<i>Then</i>	<i>I</i>	<i>such</i>	<i>not</i>	<i>that</i>
thārō	bētō	kēw ^a rāū.	Mōy	thārē	kām ^a wālā-mā-thī			ēk	harikō
<i>thy</i>	<i>son</i>	<i>I-am-called.</i>	<i>Me</i>	<i>thy</i>	<i>servants-in-from</i>			<i>one</i>	<i>like</i>
banāw." "									
make." "									

GIRĀSĪĀ OR NYĀR.

The Bhil dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kī-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsīā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dhēn*, wealth; *dēn*, day; *kērē-nē*, having done. In words such as *husēlō* or *hus'lō*, son; *āpēnō* and *āp'nō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *unai* for *unā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kāl* for *kālḷ*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhili of Mahikantha. The suffix of the genitive is, however, *rō* as in *Mārwarī*; thus, *nōkērīā-rō*, of the servants. The future of *kuṭ'wū*, to striko, is given as follows,—

Singular, 1. <i>kuṭu</i> .	Plural, 1. <i>kuṭā</i> .
2. <i>kuṭē</i> .	2. <i>kuṭī</i> .
3. <i>kuṭē</i> .	3. <i>kuṭī</i> .

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhili of Mahikantha with an admixture of *Mārwarī*, though not to the same extent as is the case with the Bhili of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

GIRĀSĪĀ OR NYĀR DIALECT.

(JODHPUR.)

SPECIMEN I.

Bkē	jaṇā-rē	bē	dīk'rā	hōtā.	Huṇā-mā-hō	lōrkīō	āp'nē
One	man-to	two	sons	were.	Them-among-from	the-younger	his
bāpā-ē	kēiyō,	'bāpā,	hamārī	pāṭi	āyē	jīyē	sēt
father-to	said,	'father,	our	share	may-come	that	property
ālō.	Tērē	bāpē	āpē-rī	ghēr-bāk'rī	unāi	ālī.	Thōrā
give.'	Then	by-the-father	his	property	him-to	was-given.	Few
kēpē	lōr'kō	dāw'rō	āpērī	sēb	sēt	bhēlū	kīdhū,
after	the-younger	son	his	all	property	together	was-done,

par-dēsē pērō gīyō. Uthē nāgāi-bāḍāi-māyē sārū gēmārē
foreign-country-to away went. Then riotousness-in all having-spent
 dēdō. Sārū khuṭā-kērē waṇē-mal'kai-māhē mōṭō kāl pēriyō.
was-given. All spent-after in-that-country-in great famine fell.
 Tērē wō nāgō pōrī hōvēnē ūbō rēyō, nē pāchhē
Then he destitute having-fallen having-become standing remained, and then
 uṇ mēl'kē rēwāi-pāyē rēiyō. Tērē uṇē āpērē khētē-mē
that in-country citizen-near lived. Then him-by his field-in
 surā-rī ḍār chār'wā mēllyō. Tērē uṇē surā-rē chār'wā-hē
swine-of herd to-feed was-sent. Then him-by swine-of feeding-of
 khēr'khākō hōṭō jīṇē-hī āpērō pēt bhēr'wā-rō mētō kīḍū.
husk was them-from his belly filling-of wish was-made.
 Pēṇ uṇē khēr'khākō-hī kaṇai nī āllyō.
But him-to husk-even by-anybody not was-given.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

GIRĀSĪĀ OR NYĀR DIALECT.

(SIROHI STATE.)

SPECIMEN II.

Khumjī Thākōr Prēm'lō Nāw'tō bō bhāi hōā-rē. Pēsē sōk'lu
Khumjī Thākōr Prēm'lō Nāw'tō two brothers were. Then arrow
 lē-nē Prēm'lō Nāw'tē kēō, 'ē Khumjī Thākōr, ihē
having-taken by-Prēm'lō by-Nāw'tō it-was-said, 'O Khumjī Thākōr, thus
 āp'ṇu nām nē-hē-nī rē. Bē bhāi jūēnē wāvō-upēr bēhā;
our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;
 pāṇīār āvō tērē gēlōlō jikōnē gērāpērā phōrāvā.
water-drawers come then arrow having-thrown earthen-pots we-will-break.'
 Phul'māṭi Rāṇī pāṇī bhēr'wā-sēru āi. Pāṇī bhērīō, sēr-thī
Phulmāṭi queen water filling-for came. Water was-filled, steps-from
 thēkiē, sōk'lu jikīyu wō gērō-parō phōrāvīō. Phul'māṭi
ascended, arrow was-thrown and earthen-pot was-broken. Phulmāṭi
 rāṇī dhāmīē-thakē rāw'lē giē. Jāēnē dhēṇīc-nē pēkāriā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
 'māru bēhēru phōrāvīu.' Pēsē dhēṇīō bib'nōṭō
'my water-pot was-broken.' Then by-husband proclamation-of-banishment
 lēkhīō. Pēsē bē-phār dīn hōā, Khumjī Thāk'rāē bhukh
was-written. Then two-pahar day became, Khumjī Thākōr-to hunger
 lāgi. Rōṭā khāwā-rē sēru gērē āyā. Tērē bib'nōṭō
began. Bread eating-of for-the-sake in-house went. Then proclamation
 lēkhīō. 'Dō hu mōḍīu hē, bhāl'tō jāu.' Bhāl'wā dukō.
was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.
 Bāpē lēkhīō hē, 'aṭē pāṇī piwā-rō dhēram nē-hē. Aṭhē
By-the-father written is, 'here water drinking-of right not-is. Here
 ubō rē-nē pāṇī piē, kālī gāē-ru rēgēt piē.
standing having-remained water drinkest, black cow-of blood drinkest.'
 Pēsē Khumjī Thākōr Prēmā bhāi sārē giō. 'Prēmā bhāi,
Then Khumjī Thākōr Prēmā brother near went. 'Prēmā brother,
 ētrē ubā rē-nē pāṇī nē piā. Mārē bā-jī
here standing having-remained water not we-will-drink. My father(-by)
 bib'nōṭō lēkhīō hē. Pērā jāē pērā. Bhēl giā. Jātā-
proclamation written is. Off let-us-go then. Away (?) they-went. While-

thēkā Ujāñī nēg^{ri} gēā. Ujāñī nēg^{ri}-rō rājā usō bēṭō; kōī
 going Ujain town they-went. Ujain town-of king high sat; some
 mōṭiār jāṭā dēkhiā; śād dīdā, 'kām jāō, mōṭiārā?'
 young-men going were-seen; words were-given, 'where do-you-go, youngsters?'
 'Sēr kuri-rē sēru nōkēriā jāṭā.' 'Mārē-pērā rōō.' Nōkēriā rākhiā.
 'A-sēr flour-of for servants we-go.' 'Me-with stay.' Servants were-kept.
 Tērē unē rājā-rē ēk dīkēri hōṭē; wāg lē gīō.
 Then that king-of one daughter was; a-tiger having-taken went.
 Jērē puṭhē wār hōē, 'dhām^{jō} rē dhām^{jō}.' Khum^{jī} Ṭhākōr sērē
 Then behind cry became, 'run O run.' Khumjī Ṭhākōr riding
 ghōḍā-pēr dhām^{iō}, vēr-wās-māhē gīō, wāg mārīō. Prēm^{lō} Nāw^{tō}
 horse-on ran, wood-in went, tiger was-killed. Prēm^{lō} Nāw^{tō}
 puṭhē āō. Wāg mārēnē churō jīkīō. Wō churō dhōw^{nā}-rē
 behind came. Tiger having-killed dagger was-thrown. He dagger washing-of
 wās^{tē} wāvē-māhē utērīō. Tērē Prēm^{lō} Nāw^{tō} wāvē-māhē dhēkū
 for well-in descended. Then by-Prēm^{lō} Nāw^{tō} well-in push
 dēu. 'Tērē Khum^{jī} nē churō māhē pērīā. Jērē Prēm^{lō} Nāw^{tō}
 was-given. Then Khumjī and dagger into fell. Then Prēm^{lō} Nāw^{tō}
 rājā-rī dīk^{ri} lēnē Ujāñī-rā rājā-gōḍē gēō. Rājā bōlō,
 king-of daughter having-taken Ujain-of king-to went. The-king said,
 'kuna chōḍāvī?' Prēm^{lō} kē, 'mē chōḍāvī.'
 'by-whom was-she-released?' (Answered-) Prēm^{lō} that, 'by-me was-she-released.'
 'Thē-mā chōḍāvī hē, thē-māi-j pērī pēr^{nāwā}. Chha mēhīnā
 'You-by released was, you-to-only now I-will-marry-her. Six in-months
 lēgēn āvē-hē.'
 marriage coming-is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumjī Ṭhākōr and Prēm^{lō} Nāw^{tō}. One day Prēm^{lō} Nāw^{tō} took his arrows and said, 'O Khumjī Ṭhākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumjī Ṭhākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumji Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumji Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwṭō arrived. Having killed the tiger with his dagger Khumji descended into a well in order to wash his dagger, and Prēmlō Nāwṭō pushed him into the well, so that Khumji with his dagger fell into the water. Then Prēmlō Nāwṭō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAG^ARI OR MAG^ARĀ-KĪ BŌLĪ.

In the north, Nyār approaches Mār^{wā}rī and has to its east a dialect of that language which in some characteristics agrees with Bhīlī, viz., the so-called Mag^arī or Mag^arā-kī bōlī. Mag^arō means 'hill,' and Mag^arā-kī bōlī is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people.

Mag^arī in most characteristics agrees with ordinary Mār^{wā}rī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhīlī spoken to the south.

An *h* is often substituted for an *s*; thus, *hag^alō*, all; *huraḡ*, sun; *dōh*, ten.

The form *ḡiyā*, eye, corresponds to *ḡōyā* or *ḡōā*, i.e., *ḡōlā* in Bhīl dialects, such as Rānī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mār^{wā}rī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvi and Gujarātī Bhīlī. Thus, *bhōlyē*, by the son; *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vī-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *nai*. Thus, *bāyē* and *bā-nē*, to the father; *ēk-nai*, to some one.

The suffix of the ablative is *hū*; thus, *bā-hū*, from a father.

The usual suffix of the genitive is *kō*; thus, *bā-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *ḡō*; thus, *āp^{rō}*, his own; *mhāḡō* and *mhārō*, my; *thāḡō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *ḡāio-kū Pātēlē*, to the Pātēl of the village; *vī-kē galai*, to his neck; *mharū bā-kai jaḡāē*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns:—

	I	Wo	Thou	You	Ho	They
Nominative . . .	<i>mhū</i> . . .	<i>mhō</i> . . .	<i>thū</i> . . .	<i>thō</i> . . .	<i>ū</i> . . .	<i>vē</i> .
Agent	<i>mhē</i> . . .	<i>mhā</i> . . .	<i>thē</i> . . .	<i>thā</i> . . .	<i>vī</i> . . .	<i>vā</i> .
Genitive	<i>mhāḡō, mhāro</i>		<i>thāḡō, thārō</i>		<i>uḡkō</i> . . .	<i>uḡā-kō</i> .

Other pronouns are *kuḡ*, who? *kāy*, what? *jakō*, who; *jī*, by whom; *jāē*, whom.

The conjugation of verbs agrees with Mār^{wā}rī. Thus, *mhū hō*, I was; *mhū jāḡ-lā*, I shall go.

Note finally the frequency with which the suffix *ḡō* occurs. Thus, *dyāḡā*, days; *jōḡḡō*, worthy; *muōḡō*, dead; *gamyōḡō*, lost.

In most respects, however, Mag^arī closely agrees with Mār^{wā}rī, as will be seen from the specimen which follows.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

MAGRĀ-KĪ BŌLĪ.

(DISTRICT MERWARA.)

Ēk janā-kē dvē bhōlyā hā. Wā-mā-hū chhōṭ'kyō bā-hū bōlyō
One man-to two sons were. Them-in-from the-younger the-father-to said
 ka, 'ē bā, māl'matā-mā-hū jō mhāṇō bāṭō vḥē sō mbāyē dē-dē,
that, 'O father, the-property-in-from what my share may-be that to-me give.'
 Jadyū āp'rā māl'matā-mā-hū vīyē bāṭō kar dīdō. Ghaṇā dyādā
Then his-own property-in-from to-him share having-done was-given. Many days
 nah huwā-hā ka chhōṭ'kyō bhōlyō hag'lō hāwaṭar ānt'rā malak-
not become-had that the-younger son all collecting-together a-distant country-
 māy parō-gayō. Ar waṭhai ūl-phail-mē dyādā gamār āp'rō
into went-away. And there riotous-living-in days having-spent his-own
 māl'matō parō-gamāyō. Jadyū vī hag'lō upāy-nhāk'yō, pāyā
property away-was-squandered. When by-him all had-been-casted, then
 vī malak-mā baḍō kāl paḍyō, ar ū kāṅ'lō hō-gayō. Ar vī
that country-in great famine fell, and he a-beggar became. And by-him
 jār vī malak-kā rahan-wālā-mā-hū ēk-kē gōḍē rahan
having-gone that country-of inhabitants-among-from one-of near to-remain
 lāgyō. Jī ūyē āp'rā khōṭ-māhē hūr'dā charāwan-nē mēlyō. Ar
began. By-whom to-him his-own field-into swine to-graze was-sent. And
 ū wā chhōḍā-mā-hū jāṇē hūr'dā khē-hā āp'rō pēt bhar'ṇō
he those husks-in-from which the-swine eating-were his-own belly to-fill
 chāwō hō. Ar dūjā vīyē kāi na dēvē hā. Pāyā vīyē
wishing was. And others to-him anything not giving were. Then to-him
 hūjyō ar vī kaḥyō ka, 'mhārā bā-kai ghaṇā janāṇē
senses-came and by-him it-was-said that, 'my father's many to-men
 rōṭi-hū hī ghaṇō malē-hai; ar mhū bhūkhā marū hū. Mhū
bread-than even much obtained-is; and I of-hunger dying am. I
 hālyō-hālyō bā gōḍē jāṇ-lā ar vīyē kū-lā ka, "ē bā,
having-started father near will-go and to-him will-say that, "O father,
 mhē baikūṇth-hū ūndhō ar thārā diyā āgē pāp kīdō hai. Ar
by-me heaven-from against and thy eyes before sin done is. And
 phenū thārō bhōlyō kuhābā jōgōḍō na hū; māṇē thārā janā-
any-longer thy son to-be-called worthy not am; me thy servants-
 mā-hū ēk-kē harikō hamaṇ." Jadyū ūṭhar āp'kā bā
among-from one-of like consider.'" Then having-arisen his-own father

gōḍē hālyō. Paṇ ū al'gō-j hō ka vī-kē-bā vīyē dīthō,
near started. But he far-indeed was that him-by-of-father to-him was-seen,
 ar wāl kīdī, ar nhār vī-kē-galai lāgar bāchyā
and compasssion was-done, and running his-in-of-neck having-stuck kisses
 dīdā. Bhōlyē vīyē kiyō ka, 'ē bā, mhē baikūṇth-
were-given. By-the-son to-him was-said that, 'O father, by-me heaven-
 hū ūndhō ar thārā diyā āgā pāp kīdō hai; ar thārō bhōlyō
from against and thy eyes before sin done is; and thy son
 kainē jōgōḍō na 'hū.' Paṇ bā-nē dharm-pūtā-hū kiyō
to-be-called worthy not am.' But the-father-by the-servants-to it-was-said
 ka, 'hag'lā gābā-mā-hū hak'rā kādar vīyē pah'rāwō;
that, 'all garments-in-from best having-taken-out to-him put-on;
 ar vī-kā hāth-mē bīthī ar pagā-mē kārḍā ghālō; ar mhā khaī ar
and his hand-on a-ring and feet-on shoes put; and we will-eat and
 majā karā. Kyā-hārū, ka ō mhārō bhōlyō muḍḍō hō, ar
merriment will-make. What-for, that this my son dead was, and
 phēṇū jīyō hai; ar gamyōḍō hō, phēṇū lādyō hai.' Jadyū vē
again alive is; and lost was, again found is.' Then they
 majā kar'bā lāgyā.
merriment to-do began.

Vī-kō baḍō bhōlyō khēt-māē hō. Ār jadyū ātō ātō
His elder son field-in was. And when coming coming
 guwāḍā gōḍē āyō tadyū gājā bājā ar nāch'wā-kō kūk'bō sunyō.
house near came then singing music and dancing-of sound was-heard.
 Ar vī āp'kā dharm-pūtā-mā-hū ēk-nai bulār būjhyō
And by-him his-own servants-from-among one-to having-called it-was-asked
 ka, 'ō. kāī hai, rē?' Vī wāyē kahyō ka, 'thārō
that, 'this what is, O?' By-him to-him it-was-said that, 'thy
 bhāī āyō hai; ar thārai bā baḍō jīman kīdō hai. Kyā-
brother come is; and by-thy father a-great feast done is. What-
 hārū, ka ū-nē hārō-hāb'tō dīthō hai.' Paṇ vī rīh kīdī
for, that him-to safe-and-sound seen is.' But by-him anger was-made
 ar māhē jāw'nō na chāhyō. Ī-hārū wī-kō bā bār'nē
and in to-go not he-wished. For-this-reason his father outside
 ār ū-nē papōl'bā pūchh'bā lāgyō. Vī bā-nē jāb
having-come him-to to-entreat to-ask began. Him the-father-to reply
 dīdō ka, 'mhū thārō at'rā barā-hu gōl-panō karū-hū, ar
was-given that, 'I thy so-many years-from service doing-am, and
 kadyū thārō kīyō na lōpyō, ar thā māē ēk ur'nyō hī
ever thy word not was-avoided, and by-thee to-me one kid even
 na dīdō ka mhū mhārā hāthīḍā-kē hāthē majā kar'tō.
not was-given that I my friends-of with merriment might-have-made.

Paṇ thārō ō bhōlyō jakō-j rāṇḍā-kē bhēlē māl'matō khai-gyō-hai,
But thy this son who-veryly harlots-in-of company property has-eaten-away,
 jyāñ-hī āyō tyāñ-hī thā vī-hārñ hakh'rō (or hāū) jīmaṇ kīdō hai.'
*as-soon came so-soon by-thee him-for a-good dinner * made is.'*

Vī wāyē kiyō, 'ē bhōlyā, thū mhārē hadā bhēlē hai;
By-him to-him it-was-said, 'O son, thou of-me always with art;
 jakō-j hag'lō mhāñō hai sō thāñō hai. Paṇ majā kar'ṇō ar
which-veryly all mine is that thine is. But merriment to-do and
 rājī hōṇō jōg hō. Kyā-hārñ, ka thāñō bhāī muōḍō
happy to-become proper was. If-hat-for, that thy brother dead
 hō, phēñū jīyō hai; ḍulyōḍō hō, phēñū milyō hai.'
was, again alive is; lost was, again found is.'

The Bhilī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvi.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chāk^rāⁿāⁿō*, to the servants; *chhōrō* and *sōrō*, a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*; thus, *sag^lō*, all; *das*, ten; *ham^ajāⁿwā^a lāgō*, he began to entreat; *hō*, hundred, etc.

The cerebral *ḷ* between vowels is pronounced as an *r*; thus, *ghōrō*, Gujarātī *ghōḍō*, a horse.

The cerebral *ḷ* has disappeared; thus, *sag^lō*, Gujarātī *sag^lō*, all; *kāl*, Gujarātī *kāl*, famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū*, gold; *aḷ^alā warsā*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē mārō* (masc.) *hē tē tārū* (neut.) *hē*, what mine is that is thine.

The plural of strong feminine bases ends in *yā* as in Rājasthānī; thus, *sōryā*, daughters.

The ablative suffixes are *thī* and *ū*; thus, *bāp-thī*, from a father; *sabā-ū āchō*, all-from high, highest.

The usual suffix of the genitive is *nō*. Occasionally, however, the Mālvi and Mārwarī suffix *rō* is used instead; thus, *waṇī dēs-rā rēwāwārā-kanē*, to a citizen of that country.

The personal pronoun of the first person singular is *hū* and *mū* as in Mālvi. 'We' is *hamō*, and 'you' *tamō* or *tamē*. 'He' is *ū* or *ou*, genitive *ū-nō*, *uṇī-nō* or *waṇī-nō*; plural *vī* and *vī-hēlā*. The relative pronoun is *jō* and *jē*, case of the agent *jēṇē*. 'Who?' is *kūṇ*, genitive *kū-nō*, oblique *kaṇī*.

The present tense of the verb substantive is—

Singular, 1. *hū*, *ū*, *hē*.

2. *hē*, *hai*.

3. *hē*, *hai*.

Plural, 1. *hai*, *hē*, *hū*.

2. *hō*, *hai*, *hē*.

3. *hē*, *hai*.

Instead of *hē* we also find *chhē*.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū mārū-hū*, I strike; *tamō jāwō-hō*, you go; *uṇī-ē mārjō*, he struck. Note *ū lāgō*, he began.

The present participle is used as a present definite and an imperfect. Thus, *khātā*, (they) were eating; *tū ma-ī ē-kanē sadā rētō*, thou art always living near me.

The future is formed as in Mālvi. Thus, *hū mārūjā*, I shall strike. The conjunctive present is sometimes used instead; thus, *kahū*, I will say.

The verbal noun ends in *nō* or *wō*; thus, *jānō*, to go; *ālwō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhilī and Rājasthānī or, more especially, Mālvi.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

(RATLAM STATE.)

Ēk ād'mī-nē bē bēṭā thā. Lōrē bēṭē bāp-nē
A-certain man-to two sons were. By-the-younger son the-father-to
 kahyū kē, 'ē bāp, tārā-kanē jō dhan hē, anā dhan-nī
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
 māri pāṭi pāri-ālō.' Phēr bāpē pāṭi pāri-ālī.
my share away-give.' Then by-the-father share away-was-given.
 Lōrō bēṭō dhan lāinē thōrā dan pachhī bāh'rēk
The-younger son wealth having-taken a-few days after very
 rēg'rō jātō-rayō; nē tā khōṭā karm karinē māl sag'lō
distant went; and there wicketed deeds having-done property all
 ujārī didō. Jārē sag'lō ujārī chūkyō tyārē
having-squandered was-given. When all having-squandered ceased then
 unī dēs-mē ghaṇō kāl paḍyō. Anē waṇi-nē wakhō paḍyō. Pachhī
that country-in a-great famine fell. And him-to want fell. Then
 ū jāinē waṇi dēs-rā rēwāwārā-kanē rōj'garē rayō.
he having-gone that country-of inhabitant-near in-service remained.
 Jēṇē unī-nē wan-mē khēt-mē hūar chār'wā mōk'lyō; janābar
Whom-by him-to forest-in field-in swine to-graze was-sent; the-beast
 jē rūkh'rā khātā tē ū-bhī khāw'nō chāh'vī-j, kōi
which shrubs ate that he-too to-eat having-caused-to-wish-very, anybody
 kāi nī āl'tō. Pachhē unī-nē ēwō man-mē ham'kī āyō anē
anything not (was-)giving. Then him-to such mind-in thought came and
 kēwā lāgō kē, 'mārā bā-nā gbēr-mā āṭ'lā majūr majūri
to-say began that, 'my father-of house-in so-many labourers service
 kari rayā jē ōr khātā-pitā at'rō wāchāw wāchē-hai,
doing are who other-things eating-and-drinking so-much saving saved-is,
 paṇ hū bhukhē marū-hū. Hū chālinē mārā bāp-kanē jāū,
but I by-hunger dying-am. I having-started my father-near will-go,
 anē kahū kē, "hē bāp, mē Rām-nō khōṭō kariyō chhē, anē
and will-say that, "O father, by-me God-of ill done is, and
 tamē-kanē pāp kar'yō chhē. Hū tārō chhōrō kēwāwā lāyak nī
thee-near sin done is. I thy son to-be-called worthy not
 ū; tamārā dār'kyā bhēgō ma-nē kari dyō." Pachhē ū.
am; thy labourer like me-to having-made give." Afterwards he

uṭhī-nē u-nā bāp-kanē gayō. Thōrī-k dūr thō kē
having-arisen his father-near went. Little-a at-distance was that
 bāpē dēkhiṇē awāl kidī; nē sāmā dōḍī-nē
by-the-father having-seen compassion was-made; and before having-run
 galā-mā hāth nākhi-nē bōkī dīdī. Ohhōrē uñī-nē kayō
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said
 kē, 'bāp, mē Rām hāmō nē tārā dēkh'tā pāp kar'yō hē;
that, 'father, by-me God before and thy (in-)seeing sin done is;
 tārō bētō thawā lāyak nī-hū.' Paṇ bāpē chāk'rā-nē
thy son to-become worthy not-I-am.' But by-the-father servants-to
 kahyō kē, 'aṇī bētā-nē hāū chinth'rū kāḍīnē anē
it-was-said that, 'this son-to good clothes having-taken-out this-to
 pērāō, hāth-mā vīṭī anē pōgā-mā jōḍā pērāō; pachhē rōṭō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread
 kari khāiyē nē majā kariyē. Kyū-kē, yō mārō bētō
having-done let-us-eat and merriment let-us-make. Because, this my son
 muā barābar thō, nē pāchhō jīvyō; khōwāī gayō-thō tē pāchhō
dead like was, and again is-alive; lost gone-was he again
 maliyō.' Pachhē waṇā majā-mā rājī thayā.
is-found.' Then they merriment-in glad became.

WĀG'DĪ.

Wāg'dī is the dialect of a Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāg'dī have also been returned from Rewnkantha. The following are the revised figures:—

Mewar State	.	.	.	.	.	.	.	.	.	.	280,000
Banswara State	.	.	.	.	.	.	.	.	.	.	74,900
Dungarpur State	.	.	.	.	.	.	.	.	.	.	98,000
Partabgarh State	.	.	.	.	.	.	.	.	.	.	53,000
Gwalior Agency	.	.	.	.	.	.	.	.	.	.	2,000
Mahikantha	.	.	.	.	.	.	.	.	.	.	17,100
Rewnkantha	.	.	.	.	.	.	.	.	.	.	75
											<hr/>
TOTAL										.	525,075

Of the 53,000 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mēwāpī-Wāg'dī. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāg'dī. The language of almost the whole of Partabgarh is Bhīlī.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mālvi, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānakh-kē*, to a man; *bāp-na*, to the father; *bāp-kō*, of the father; *mū*, I; *thō*, he was; *marū-hū*, I am dying; *jāū-gū*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvi, singular *thō*, plural *thā*, and sometimes as in Mārwāpī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāg'dī agrees with Mālvi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

WĀG'DĪ DIALECT.

(MAHIKANTHA.)

Ek manakh-kē dō dāw'dā thā. Na wā-māhī-lā chhō'kyā-na
One man-to two sons were. And them-within-from the-younger-by
 bāp-na kīyō, 'bāp, aai dhan-kī pāti ma-na dē.' Na
the-father-to it-was-said, 'father, this wealth-of share me-to give.' And
 ū-na wā-na ū-kō dhan bēchī dīdō. Na thōdā-k dan
him-by them-to him-of the-wealth having-divided was-given. And few-a days
 pachhē, nān'kyō chhōrō hagh'rō dhan lēn durō dēs-mū
afterwards, the-younger son all wealth having-taken a-far country-in
 parō gīyō, na ūthē khōṭī chah'ṇī-mū dhan udā
away went, and there bad conduct-in the-wealth having-(been)-wasted

The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

Ē and *ō* after long vowels are usually written *y* and *w* respectively; thus, *jāy* for *jāē*, he may go; *jāw* for *jāō*, go ye.

The palatals seem to be pronounced as in the western Bhīl dialects, that is to say, as *s*, *z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā̃*, in a foreign country; *chhār^akār*, government, etc. Compare also *dīm^adīmⁱ wāfī hē*, a drum is beaten, where *wāfī* is the past participle passive of *wāj^anō*, to beat. The corresponding verb in western Bhīl dialects is *wāj^awū*, pronounced *wāz^awū*.

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḍē*, on the border; compare Gujarātī *chhēḍō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *bah*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḍhawḷō*, white; *hūḍ*, consciousness; *huḷā*, slept; *viṇā* and *vinā*, the oblique form of *wō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bīs*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *wā* and *whā*, there; *ādō*, half; *ka-na jāgyō*, he began to say; *nhāk* and *nākh*, throw; *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *kadḥ*, it was said. It is usually replaced by the masculine; thus, *nāch'nō hunyō*, dancing was heard.

Number.—The plural is formed as in western Bhil dialects; thus, *ghōḍō*, a horse; *ghōḍā*, horses; *ghōḍī*, a mare; *ghōḍī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *Āḍō*, troubles, seems to be a Gujarātī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōṇ* (compare Mālvī *hōn*). Thus, *ghar-ma*, in the house; *ghōḍō*, and *ghōḍā*, a horse; *ḍhawḷā ghōḍā-kō khōgīr*, the saddle of the white horse; *nōkar-hōṇ-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hī*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *ḍhōr-kēr*, of the cattle; *ghar*, at the house; *hēḍē*, at the edge; *bhūkō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvī. Thus, *hū* and *mē*, I; *mē*, *mē-nē*, *mhayē*, *maḥī* and *mai*, by me; *mḥārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpaṇ*, we; *hamārō*, our; *taṁ* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *na* (or *nā*, *na*, respectively). Thus, *wō* and *vī*, that; *vinā jhāḍ-kā nēchē*, under that tree; *yē* and *yā*, this; *ina kar'sāṇ-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *vi-kī kar'sāṇ-kī lugaī*, the wife of that cultivator. *Vi* in *vi-kī* is the base used before case-suffixes. The plural of *wō* is *vī* or *vē*, genitive *vin-kō*; case of the agent *vin-na* and *vinā-na*. Similarly are inflected *yē*, this; genitive *i-kō*; oblique *inā*: *jō*, who; genitive *ji-kō*; oblique *janā*. The base

ta occurs in *tina man_akyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō hag^alā mhārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūṇ*, genitive *kī-kō*; 'what?' is *kāṇ* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvī and some western Bhīl dialects. Thus, singular, 1, *hū* and *hē*; 2 and 3, *hē*; plural, 1, *hā*; 2, *hō*; 3, *hē*. The corresponding past tense is, singular, *thō* or *hatō* (*vhatō*); plural, *thā* or *hatā*.

The old present is used as a contingent present, and it is inflected as in western Bhīl dialects and in Mālvī. Thus, *jāṇ*, I may go; *jāy*, thou mayst go; plural, 1, *jāwā*; 2, *jāwō*; 3, *jāē*. An ordinary present is formed by adding the verb substantive. Thus, *vī paḍa-hē*, they fell.

The past tense is usually formed as in Mālvī; thus, *hū gayō*, I went; *tum gayā*, you went; *bhūk lāgē*, hunger came. The suffix *na*, which is common in Khāndésī occurs in forms such as *rihāṇō*, he lived; *bharāṇō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhīl dialects. Thus, *bah^aṇō*, to sit; past *baṭhō*; *khāṇō*, to eat, past *khādō*; *kaṇō*, to tell, past *kahyō* and *kadō*; *lēṇō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvī. Thus, *tū dēgā*, thou wilt give; *miḷagā*, it will be found; *lēw^agā*, i.e., *lēōgā*, you will take, etc.

The imperative agrees with Mālvī. Thus, *jā*, go; *dai-dō*, giving-give; *dyō*, give; *lījō*, you should take.

The verbal noun ends in *ṇō*, *ṇā* and *wā*; thus, *ka-ṇā*, or *ka-wā*, *lāgyō*, he began to say.

The participles agree with Mālvī. Thus, *āw^atō*, coming; *rōḷā kar^aṇā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhīl dialects. Thus, *karīṇē* and *karīna*, having made; *wāḷī*, having divided. Besides we occasionally also find forms such as *kar*, having done; *nhāk-kar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvi, though it has still sufficient traces of a different origin.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ek bāwā-jī mharāj nik¹lyā hēr jawārī-kī khātar. Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a
 kar¹sān bōlyā kī, 'bāwā-jī mharāj, tum kāñ jāwō ?'
cultivator said that, 'holy-father Mahārāj, you where go ?'
 [Bāwā-jī kalyā] kī, 'bachchā, jāhāñ hēr jawārī milagā
 [The-ascetic said] that, 'child, where a-seer jawar will-be-got
 wā-ch jāwā.' Phirī kar¹sān bōlyā kī, 'pachhērī dhān
there-indeed I-go. Then the-cultivator said that, 'a-pasērī grain
 par-dēch-māñ miḷa tā dhaḍī dhān ap¹nō-ch laī
foreign-country-in if-be-got then a-dhaḍī grain mine-exactly having-taken
lō.' Kī, 'hō, bachchā, dēgā, tō
take. (Answered the ascetic) that, 'Well, child, if-you-will-give, then
 laī lāñ, yāñ-ch tham jāwā-gā.' Phirī ākhō dan
having-taken we-take, here-indeed halting we-shall-go. Then whole day
 hāl hākīna ghar gayā. Phirī bal¹ḍyā-ka chārā pānī
plough having-driven to-house he-went. Then bullocks-to grass water
 nhākyā. Ād¹mī lugāi-ka dēkhīna kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father
 mharāj āyā, tā rōṭā aōchchā kar¹nā. Phirī
Mahārāj came, therefore bread good should-be-prepared. Then
 bāwā-jī-ka khilāwāñ-gā.' Bāwā-jī-kā mēr-hī ūṭhyā, rōṭā khāwā
the-holy-father-to we-will-feed. The-ascetic-of near-from he-arose, bread to-eat
 bahī gayā. Rōṭā khādā na phirī huṭā. Phirī lugāi
sitting went. Bread was-eaten and then he-slept. Then wife
 dēkhīna bōlyā kī, 'jā, bāwā-jī-hī wāt kar.' Lugāi-nā
having-seen he-said that, 'go, the-holy-father-with talk make. The-wife-by
 kadō, 'bāt kō, bāwā, ham huṭā-gā.' 'Kyā kāñ,
it-was-said, 'story tell, father, we shall-listen. 'What shall-I-tell,
 māi-kī bēṭī, wāt; bhūk lāgi.' Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt. Then the-ascetic said

kī, 'wāt kahū kī wātādī? Hukā mēri ātādī. Gām-kā
that, 'story shall-I-tell or short-story? Dry my bowels. Village-of
 gōyarā tīn pag-kā mirag jāy-ha. Thārō dhanī kadī tar'wāryō
in-outer-field three feet-of deer going-is. Thy husband if swordsman
 hōy, tō chhikār-kē mārē.' Phiri vinā gām-kā paṭēl-kō
is, then game kills.' Then that village-of headman-of
 wād chōr rōj khāy. Lugāi-nē jāy'na ād'mī-ka
sugarcane-crop thief daily eats. The-wife-by having-gone man-to
 uṭhāyā. 'Gām-kā gōyarā tīn pag-kā mirag jāy-ha. Tam
was-awakened. 'Village-of in-outer-field three feet-of deer going-is. You
 uṭhinē mār'wā jāw.' Ād'mī bāwā-jī-ka kahyā kī, 'bāwā-jī
having-arisen to-kill go.' The-man the-ascetic-to said that, 'holy-father
 mḥārāj, kā gayā mirag?' Kī-ka 'wād-kā khēt-
Mahārāj, where gone deer?' (Said-the-father) that 'sugarcane-of field-
 ma gayā ha. Kōi mārā-gā tō inām chhīr'kār
in gone is. Someone will-kill then a-reward the-Government
 dē-gā.' Rōj vinā paṭēl-kā wād chōr khāi jāy.
will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.
 Ta waṇā dan pāch das ād'mī wād-kā khēt-ka hēḍē
Therefore that on-day five ten men sugarcane-of field-of on-border
 bāṭhā chōr-ka pakad'wā hārū. Phiri i-kū kirsān-kū pakadyā
sat the-thief seizing for. Then this cultivator-to it-was-seized
 ka, 'yō-ch chōr ha. Mērā wād-kā khānāwālā.' Phiri
because, 'this-exactly thief is. My sugarcane-of eater.' Then
 vi-kī kar'chhān-kī lugāi dēkhina bōlī kā 'ra bāwā-jī, mḥārō dhanī
that-of cultivator-of wife having-seen said that 'O holy-father, my husband
 kab āwa-gā?' Vinā dan bhōpō baḍ'wāi kar'tō thō.
when will-come?' That on-day a-magician enchantment doing was.
 'Ta wā kar'chhān-kī lugāi bāwā-jī-ka pūchha, 'mḥārō dhanī
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband
 kab āwa-gā?' Ta bāwā-jī bōlyō kī, 'gānī dim'dimi
when will-come?' Then the-ascetic said that, 'in-the-village drum
 wāṭī hē. Jī-kī whā hātī-pātī pāḍa-hē, ta tū-i jā;
beaten is. What-of in-place division making-are, there thou-also go;
 āḍō wāṭā tu-ka mīla-gā.' Yā jāi karīna bhōpō
half share thee-to will-accrue.' She going having-done magician
 baḍ'wāi kar'tō whā chānda ubī. Wō bhōpō vinā māndā
enchantment doing there at-the-wall stood. That magician that ill
 man'kyā-ka pūchha kī, 'māg khānō dānō thārō.' Ta yā
man-to asks that, 'ask food grain thine.' Then she
 chand-hī bōlī, 'āḍō wāṭō mḥārō.' Dō chār ād'mī wā-hī uṭhyā,
wall-from said, 'half share mine.' Two four men there-from arose,

ta dākan kī lai pakaḍī, kī, 'yā mhārā
 then witch having-said having-taken she-was-seized, that, 'this my
 manak khāi khāi gai.' Phirī bāndī karinē
 man having-eaten having-eaten went.' Then bound having-made
 lyāyā kachērī-mā. Phirī vi-kā ghar bāwā-jī wā-hī
 it-was-taken court-in. Then her at-house the-ascetic there-indeed
 whatā. Phirī vi-kā ghar-mā bharāi-na khāi lēdō rōṭō.
 was. Then her house-in having-entered having-eaten was-taken bread.
 Dhōr-kēr kar'sān-kā chhōḍ didō. Phirī hāt-ma lakḍī
 Cattle-of cultivator-of loosing was-given. Then hand-in a-stick
 kākḥ-ma jhōlī lāina kachērī-ma gayō. Agal-bagal bahina
 the-arnpit-in bag having-taken court-in he-went. At-side having-sat
 pūchhō, 'ina kar'sān-na kāi chōrī kari?' Ta
 asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
 kī, 'bhāi, yē paṭel-kā rōj wāḍ khāi.' Bāwā-jī-na
 that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by
 man-ma vichār bāndō na kadō kī, 'bhāi mānō, tō hū
 mind-in reflection was-bound and it-was-said that, 'brother mind, then I
 i-kī kar'sān-kī wāt kū kō, hū jāto thō gām. Ta
 this-of cultivator-of story tell that, I going was to-a-village. Then
 phirī kar'sān dēkhina bōlyō kā, "ra bāwā-jī, tū kāi jāy?"
 again cultivator having-seen said that, "O holy-father, thou where goest?"
 Tō mē kadō, "hēr jawāri-kī khātar." Kē,
 Then by-me it-was-said, "a-seer jawar-of for." (Answered-he-)that,
 "bāwā, pahērī hawā-pahērī dujō gām jāina
 "holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone
 lēw-gā, ta dhaḍī dō dhaḍī āp'nā-kana-hī lē
 you-will-take, then a-dhaḍī two dhaḍīs my-near-from having-taken
 lijō." Ākhō dan nāi gērī-na tina man'kyā
 you-should-take." Whole day plough having-driven that man-of
 ghar āyā. Bal'dyā-ka ohārō-pulō nhāk-kar ād'mī bōlyō,
 to-the-house (we-)came. Bullocks-to grass-bundle having-pnt the-man said,
 "āj bāwā-jī āyō; ta rōṭō āchhō ijjat-kō
 "today a-holy-father came; therefore bread good dignity-of
 kar'jō; i-ka khilāwā-gā." Phirī bhitrō bharāi gayō.
 you-should-make; him we-shall-feed." Then inside having-entered he-went.
 Rōṭā khāy-pī-kar khāṭ'lā nhāk-kar hui gayā. Lugāi-ka
 Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
 kāi kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka
 it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to
 bhūkō mārōyō. Ta mhayō wāḍ-kā khēt-ma mēlyō,
 with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tīn pag-kā mirag wād-kā khēt-ma gayō. Tū jāina
that, "three feet-of deer sugarcane-of field-in went. Thou having-gone
māra-gā, ta ohhīr¹kār tū-ka inām dē-gā." Mha-ka bhūkō
wilt-kill, then Government thee-to reward will-give." Me-to with-hunger
māryō ta mahī chalākī karīna wād-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
mēlyō. Phirī i-kī lugāī dēkhīna bōlī, "bāwā-jī, mhārō dhaṇī
he-was-sent. Then his wife having-seen said, "holy-father, my husband
kab āwā-gā?" Ta mha-ka rih āvi gi. Tō
when will-come?" Then me-to anger having-come went. Then
bhōpō wād²wāī kar³tō jahā mai mēlī kī, "bhōpō
magician incantation making where by-me she-was-sent that, "magician
bōla kharī kī, 'thārō khāṇō dāṇō māḡ.' Tō may
says certainly that, 'thy food grain ask.'" Then by-me
kadō kī, "ohānda ubī rāīnā kāja kī,
it-was-said that, "wall-at standing having-remained thou-shouldst-say that,
'ādō wātō mhārō.' Ta yā chalākī karīna dōī man⁴ka
'half share mine.'" Then this trick having-made both persons
āb⁵dō pādyā. Ta in-ka ohhōḍ dō. Vī vin-kā ghar
troubles were-caused. Then them releasing give.' They their to-house
gayā, na bāwā-jī dujā gām-kī wāt li-li.
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḍī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,¹ said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

¹ The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.'¹ The woman cried out from behind the wall: 'O, but half of it is my share.'² Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juāri*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while, his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

¹ The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

² She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.

The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwārī in the north and Mālvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nīmāḍī in the east and Standard Gujarātī in the west.

Bhīlī is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahāḍī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

Ē may be substituted for *ō* in *ghēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōrīyē*, daughters; *sōrīyā-nē*, to daughters; *ād^amīyō*, men; *amō*, we; *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*; plural, 1, *hē*; 2, *hō*; 3, *hē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed; thus, *hū mārū-hū*, I strike; *tu mārē-hē*, thou strikest; *amō mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār^ahū*, 2, *mār^ahō*, 3, *mār^ahē*.

Bhīlī is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarat, called Kālī Parājī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

Ē is often used when the Mahikantha dialect has *ī* or *a*; thus, *ē-nū*, his; *tē-nē*, by him; *havēr*, Gujarātī *savār*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective; thus, *hū vōg^alē-thō āiō*, I have come from far off.

The plural of feminine bases ending in *ī* ends in *jyē*; thus, *ghōḍ-jyē*, mares.

The forms *amō*, we; *tamō*, you; and *tē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mār^ajyē*, we strike; *hamō jājyē-sē*, we go. The past tense of *jāwū*, to go, is *gyō*, plural *gyā*. The future of *mār^awū*, to strike is, singular 1, *mār^ahē*; 2, *mār^ahē*; 3, *mār^ahē*; plural 1, *mār^ahū*; 2, *mār^ahō*; 3, *mār^ahē*. Note also the form *ālē*, I will give.

In most respects, however, the Bhīlī of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *jyū*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhīlī of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap'dī ḡhāhī ḡhavēr-nī sar'wā gaī-tī. Tī-nī kēy'dī gēr hētī;
Our cow morning-of to-graze gone-was. Her she-calf at-house was;
 ē-thī ḡhāhī tī-nē sāṭī-nē ē-nū hēt watādē-sē. 'Bhāi tū
therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou
kēy'dī sōḡ. Kēy'dī dhāw'tī thāy ē'rē hū ḡhāhī-nū dud tāp'wā bēḡḡ.
the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'
 'Āi ḡag'ḡḡ dud kāḡē nathī lē. Phōrū dud kēy'dī ḡhārū rās'jē.
'Mother all milk having-drawn not take. Some milk calf for keep.'
 'Ghaṇū tājū bhāi.' 'Bā ḡhāhī-nū dud pīwū ma-nē ghaṇū tājū lāgē-sē.
'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'
 'Lī, phōrū dud pī. ḡḡjē rōṭō khātā wār'hūk dud ālē.
'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'There, drink a little. To-night I will give you more with your supper.'

The Bhilī of the Jhabua State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *ũ̃*; thus, *hũ̃* and *hũ̃̃*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go; *chhēt̃* and *sēt̃*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp̃d̃ō dhan*, his property; *hag̃lō*, all.

Feminine *ī*-bases form their plural in *īyē*; thus, *sōrīyē*, daughters; genitive *sōrīyē-nō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ũ̃* instead of *ō̃*; thus, *yō ghōdō kēt̃rā war̃hũ̃-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ̃*, we, and *tamũ̃*, you.

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tihũ̃-nō*. Note also the oblique form *tinā* in *tinā dēh-mā̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōn*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ̃ mārũ̃ sē*, I strike; *hamũ̃ mārīyē sē*, we strike.

The future of the verb *mār̃wũ̃*, to strike, is formed as follows:—

Singular, 1 *mār̃ī*.

Plural, 1 *mār̃hũ̃*.

2 *mār̃h̃ī*.

2 *mār̃hō*.

3 *mār̃hē*.

3 *mār̃hē*.

So also *hũ̃ kī*, I shall say.

Note finally the curious form *kar̃tēlō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhil dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kō-ēk ād̃mī-nē bē sōrā hatā. Tinā-mā̃-thō nānāē bā-nē
Certain-one man-to two sons were. Them-in-from by-the-younger father-to
 kēdō, 'ē bā, dhan-mā̃-thō jō mārō wātō hōy tyō ma-nē
it-was-said, 'O father, wealth-in-from which my portion may-be that me-to
 ālī-dē.' Tērā tinē tihũ̃-nē āp̃d̃ũ̃ dhan wātī ālyũ̃.
having-given-give.' Then by-him them-to his-own wealth having-divided was-given.

Ghaṇā dau nī gyā nē nānō sōrō hag'lo bhēlo karinē chhētī
Many days not went and younger son all together having-made far
 malak-mā jāto rahyō. Nē tā bhūḍi chāl-thī chālinē āp'dō
country-into going was. And their bad conduct-by having-behaved his-own
 dhan khōi-nākhyō. Nē jērā tinē hag'lo khōi
wealth having-wasted-was-thrown. And when by-him all having-wasted
 nākhyō tērā tinā dēh-mā mōto kāl paḍyō. Nē tyō nāgō
was-thrown then that country-into great famine fell. And he destitute
 bhukyō thawā lāgyō. Nē tyō jāinē tinā dēh-nā rōhēwāsīyō-mā
hungry to-be began. And he having-gone that country-of inhabitants-among
 ēk-nā tā reh'wā lāgyō. Nē pēlē tinē āp'dā khēt'rū-mā hūwar sār'wā
one-of there to-live began. And by-him him his-own fields-in swine to-feed
 mōk'lyō. Nē tyō pēlā phōt'lā-thī jē hūwar khātā hatā, āp'dū pēt
was-sent. And he those hūks-with which swine eating were, his-own belly
 bhar'wā kar'tēlō. Nē kōi ād'mī ti-nē 'kāi nahī ā'tō hatō. Nē
to-fill was-doing. And any man him-to anything not giving was. And
 jērā tyō hūd-mā āvyō tērā tyō bōlyō, 'mārā bā-nā kēt'rāk
when he proper-senses-in came then he said, 'my father-of several
 dād'kiyō-nē dhāpi-jātā rōto wasē-sē, nē hū bhūkhē marū-sē.
hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.
 Hū uṭhinē mārā bā-kanē jāinē tinē kī, "ē bā, mē
I having-arisen my father-near having-gone him-to will-say, "O father, by-me
 harag-nī hāmā nē tārī āgaḷ pāp karyā sē. Hū hāu tārō sōrō kew'dāwā
Heaven-of before and thy before sins done are. I now thy son to-be-called
 jōg nī sē; ma-nē tārā dād'kiyō-mā ēk-nā jēwō hamaḥ."'
worthy not am; me-to thy labourers-among one-of like consider."'

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nimādī. It is sometimes also called Bhilālī, or, in Barwani, Rāth-vī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāthavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāthavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *ā* is very marked. Thus, *ghōr*, a house; *mōrā*, I am dying; *kōrīnē*, having done.

The palatals and *s* have the same sounds as in Western Hindī. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

V, *w* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *w*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṇ*; thus, *kāl* and *kāl*, famine; *jōḷ* and *jōṇ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *wārū* and *wārūlū*, good; *ghōḍō* and *ghōḍlō*, horse; *ghōḍī* and *ghōḍlī*, mare; *uchlō*, high; *hatō* and *hatlō*, he was; *gayā* and *gayēlā*, they went; *khātālā*, they were eating; *mārto* and *mārtēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshṭrī Prākṛit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnū* (Ali Rajpur) and *sōnō* (Barwani), gold; *khōṭō kām*, a bad deed; *tārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter; *chhōrī* and *chhōrīyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nimādī; thus, *ghōḍlī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *ādmi-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bēṭō* and *bēṭōs*, a son; *bhāṣ* and *bhāṣis*, a brother; *bōhṇis*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōḷ*, to the father; *māṇsyā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sū*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahādhyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sū*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Chāndpūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēt-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns:—

<i>mē</i> and <i>hū</i> , I	<i>tū</i> , thou	<i>pōlō</i> , he.
<i>mē-khē</i> , <i>mī-sē</i> , to me		<i>pōlā-kājē</i> , <i>tē-khē</i> , to him.
<i>mārḥō</i> , <i>mārō</i> , my	<i>tārḥō</i> , <i>tārō</i> , thy	<i>pōlān</i> , <i>tērḥō</i> , his.
(<i>h</i>) <i>amū</i> , we	<i>tuhu</i> , <i>tamū</i> , you	<i>pōlā</i> , they.
(<i>h</i>) <i>am-rō</i> , our	<i>tuk-rō</i> , <i>tamārō</i> , your	<i>pōlān</i> , their.

Demonstrative pronouns are *yō*, this, genitive *ērḥō*, oblique *inā*; *wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that; *chahā*, there; *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*; 'what?' is *kāi*, etc.

Verbs.—The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>chhū</i> , <i>chhaū</i>	Plural, 1. <i>chhē</i> .
2. <i>chhē</i>	2. <i>chhō</i> , <i>chhē</i> .
3. <i>chhē</i>	3. <i>chhē</i> .

The past tense is *hatō*, *hat'lo* or *hōt'lo*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mārū*, I strike; 2, *mārē*; 3, *mārē*; plural, 1, *mār'jē*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed; thus, *pōlā jāē-chhē*, they go; *tuē mār'yū* (or *māryō*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mārāt'lō*, I am striking, I strike; *khāt'lā*, they were eating.

The future of the verb *kuṭ'ṇō*, to strike, is—

Singular, 1. <i>kuṭ'is</i>	Plural, 1. <i>kuṭ'sū</i> .
2. <i>kuṭ'sī</i>	2. <i>kuṭ'sī</i> .
3. <i>kuṭ'sī</i>	3. <i>kuṭ'sī</i> .

In Barwani the periphrastic forms *mē mār'ūgā*, I shall strike, etc., are used besides, as is also the case in Nīmāḍi.

The verbal noun ends in *nō*, oblique *ṇē* (*nyā*, or *ṇa*). Thus, *mār'nō* to strike; *chār'ṇē*, in order to graze; *nach'nyān nād*, sound of dancing; *jāṇa-nō man*, intention to go. Occasionally we also find forms such as *bhar'wā*, to fill (Barwani).

The conjunctive participle ends in *z* or *inē* (*ina*); thus, *khāz*, having eaten; *kōr'nē*, having done; *uḥina*, having risen. The final *z* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhilī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(ALI RAJPUT STATE.)

SPECIMEN I.

Kudu māṇ'sēn dui pōryā hat'lā. Tēr'hā-mān nāhālē-pōrē
A-certain man-of two sons were. Them-among by-the-younger-son
 kahyū, 'āp'nā māl-dēkhō māl'rō wātō mē-sē dē. Walī thōdā
it-was-said, 'your property-from my share me-to give.' And few
 dāh'dā-mā nāhālē-pōrē sāru ēk'thā karīna dūr dēs-mā guyō;
days-in by-the-younger-son all together having-made far country-to he-went;
 walī chahā sārō māl kharch kōr'nā-par pōlā muluk-mā mōt'lō kāl
and there all property spent making-after that country-in big famine
 paḍ'yō. Tihī pōlā-kājē sāk'dāi pōḍ'nē maṇḍī. Tihī pōlā muluk-mā-nā ēk
fell. Then him-to distress to-fall began. Then that country-in-of one
 māṇ'sēn chahā rahyō. Pōlē tō tē-sē suwar chār'nēn-wadē āp'nā
man-of near he-stayed. By-him then him swine feeding-of-for his
 khēt-mā mōk'lō. Tihī suwar jō-kāi khāi chō pōlō khāin jīyō,
field-in was-sent. Then swine whatever atē that he eating became,
 walī tē-sē kōṇē kāhī khānē-wadē dēdhō nihī.
but him-to by-anybody anything eating-for was-given. not.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

SO-CALLED BHILĀLĪ DIALECT.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

Ēk ād^amin dui chhōrā hot^alā. Tēr^hē-mā nāhālō chhōrē
A-certain man-of two sons were. Them-among by-the-younger son
 bāp-kājō kōhyū, 'bāhās, ghar-mā jō chhē tēr^hē-mā-sī mār^hō
father-to it-was-said, 'father, house-in what is that-in-from my
 wātō mē-khē dē.' Tihī pōlāō pōlā-kājō wātō didhō. Ghaṇā
share me-to give.' Then by-him him-unto a-share was-given. Many
 dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
 chhētō jāt rahyō; nē wahñ ōj^agāi-mā sab māl
a-far (country)-to going was; and there riotous-living-in all property
 khōyō. Sah māl khōyō tihī chahñ mōtō kāl paḍyō;
was-wasted. All property was-wasted then there a-great famine fell;
 nē pōlō kharāb huyō; nē chahñ kudun ghar pōlō jāi
and he poor became; and there somebody's in-house he having-gone
 rahyō. Nē ti-nē pōlā-kājō khēt-mā sūwar chār^aṇō mōk^alyō. Jō
lived. And him-by him-to field-in swine to-graze was-sent. Which
 kūtō pōlā sūwar khāt^alā pōlō khāi bhī lētō;
husks those swine were-eating he having-eaten even would-have-taken;
 kē tē-khē kōi kudu nihī āp^atā. Tihī pōlō thīk
because him-to anybody anything not was-giving. Then he conscious
 huyō, nē pōlāō kōhyū kē, 'mār^hā bāhāsēn kat^arā
became, and by-him it-was-said that, 'my father's how-many
 dahād^akyā-kājō khāinē rōhī jāy ōsō rōtō hōi;
servants-to having-eaten having-remained may-go so-much bread there-is;
 nē mē bhuk^alō mōrū. Mē uṭhīnē mār^hā bāhāsē jōl jāś
and I hungry am-dying. I having-arisen my father near will-go
 nē kōhis kē, "mē Bhag^awān-nā ghōr-mā nē tār^hā-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad
 kām kōryō; nē havī tār^hō bētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
 rōhyō; nē tū tār^hā dahād^akyā kājō dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
 bhī āp^a." Tihī pōlō uṭhīnā tēr^hā bāsē-jōl guyō.
also give." Then he having-arisen his father-near went.

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāṭh^avī Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kōi ād^ami-kā dō chhōrā thā. Wō-ma-sē nānā-nē dāji-ka
A-certain man-of two sons were. Them-in-of the-younger-by the-father-to
 kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō
it-was-said that, 'father, whatever property is that-in-of my share
ma-ka daidē.' Tab unē āp^anu dhan wātī diyō. Ghaṇā din
me-to give.' Then him-by his property dividing was-given. Many days
nahī gayā ki nānā chhōrā-nē sab māl bhēlō karīnē
not passed that the-younger son-by all property together having-made
dur dēs jāti rahyō anē wahā^h luchchāi-sē thōḍā din-ma āp^anu
far country going was and there riotousness-with few days-in his
sab dhan gamāi diyō. Jab sab dhan udāi diyō
all property wasting was-given. When all property squandering was-given
tab wahā^h mōṭō kāl padyō, āru wah nāgō hui gayō.
then there big famine fell, and he destitute having-become went.
Āru wahā^h jāinē pardēsi-mē-sē yēk-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by
ō-ka suwar charānē-kō mōk^alyō. Jō suwar sēg^alī khātā thā wō
him-for swine feed-to he-was-sent. Which swine husks eating were that
uṭhāinē khātō hiṇḍiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha
taking eating went, and anybody not him-to giving was. Then him-to
sud āi, āru kah^anē lagyō, 'mārā dāji-kā yahā^h dād^akyānā-ka
sense came, and to-say began, 'my father-of near servants-to
khānā-sē ghaṇā rōṭā hōē, āru hāū bhuk marū. Ab hāū uṭhīnē
eating-from much bread is, and I hunger die. -Now I having-arisen
āp^anā dādā-kā pās jāti-rahū-gā āru, wō-kāsē jāinē kahū-gā, "āre
my father-of side going-will-be and him-to having-gone will-say, "O
dādā, man Bhag^awān-kī mar^ajī-kā ul^atō āru tamārā sām^anē pāp
father, by-me God-of law-to, against and thy before sin
karyō-j."
was-done-indeed."

The specimen which follows is written in the so-called Rāṭh'vī Bhilālī dialect.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPI.

RĀṬH'VĪ BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kuṇī mān'syā-nā dui ohhōrā hatā. Pōlā-mā-sū nahālā-na
A-certain man-of two sons were. Them-among-from the-younger-by
 bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wātō
father-to it-was-said, 'O father, property-in-from what my share
 hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āp'pō
may-be that me-to give.' Then him-by him-to his-own
 māl wātī didō. Dhēr'kā dādā nahī gayā
property having-divided was-given. Many days not passed
 ki nahālō ohhōrō sārō tōlō karinē dūr mulak
that the-younger son all together having-made a-far country-to
 jāti-rahayō. Wal'ti wahā wāy'di chāl-mā dādā bitādinē
went-away. Afterwards there licentious conduct-in days having-passed
 āp'pō māl uḍāi didō. Sārō uḍāi
his-own property having-wasted was-given. All having-squandered
 didō tihī pōlā mulak-mā ghōṇō kāl padyō, wal'ti pōlō
was-given then that country-in a-great famine fell, and he
 garīb hai gayō. Wal'tā pōlō jāina pōlā mulak-kā
poor having-become went. And he having-gone that country-of
 rōh'nēwālā-mā-sū ēk-kā wahā rah'nē lājyō. Pōlā-nē pōlā-kājē
inhabitants-in-from one-of there to-live began. That-man-by him-to
 āp'nā khēt-mō suar chār'nē mōk'lyō. Wal'tō pōlō phōt'rā
his-own field-in swine to-feed he-was-sent. And he husks
 pōlā suar khātā hatā, tē āp'nō pēt bhar'wā hīṇ'tō
those swine eating were, by-that his-own belly to-fill going
 hatō. Wal'ta kūnī pōlā-kājē kālago nī āp'tō hatō.
was. And anybody him-to anything not giving was.
 Tihī pōlā-kājē sūd āvi. Wal'tē pōlā-nē kahyō, 'māhrā bābā-kā
Then him-to sense came. And him-by it-was-said, 'my father-of
 kat'rā dahād'kyā-nē khānē-sārū jhāj'lā rōtā hōt'lā,
how-many labourers-to eating-for more-than-necessary breads were,
 na mē bhukalo mart'lō. Mē uṭhina mārā bāsās-jūṇē
and I of-hunger am-dying. I having-arisen my father-to
 jāis, wal'ta pōlā-kājē kōhōs, "ē bābā, mē sarag-sū
will-go, and him-to will-say, "O father, by-me Heaven-from

ulatō na tārā āgal pāp karyō ; mē waḷ[^]tē tārō chhōrō
against and thy before sin was-done ; I now thy son
kawāḍ[^]nē jōgō nahī milē ; tārā sārā dāḍ[^]kya sar[^]khō ēk mē-khe
to-be-called fit not is-got ; thy all labourers like one me-to
paṇ jāṇ[^]jē. ” ” Tihī pōlō uṭhīnē āp[^]nā bās-jōḷ chālyō.
also consider. ” ” Then he having-arisen his-own father-near went.

The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nimāḍi. We shall now turn to the dialects which form the link between the Bhili of Mahikantha and Standard Gujarātī.

The Bhili of the Baria State of the Rewakantha Agency is known under the names of Bhili and Rāth[^]vī. We shall first take the so-called Bhili.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

‘House’ is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained ; thus, *chhōrō*, a son ; *chandarmā*, moon. *Oh* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood ; thus, *pasāh*, fifty.

The plural of feminine *ī*-bases ends in *īō* ; thus, *chhōrīō*, daughters.

‘We’ is *hamu* ; ‘you’ *tamu* ; and ‘they’ *tē*, *tēō* and *tēhō*. ‘Who?’ is *kuṇ*, genitive *ku-nu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē* ; plural 1, *chhīē*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutē*.

The future tense of *kuṭ[^]wū*, to strike, is 1, *kuṭēś*, 2, *kuṭēś*, 3, *kuṭ[^]sē* ; plural 1, *kuṭ[^]śu*, 2, *kuṭ[^]sō*, 3, *kuṭ[^]sē*.

RĀṬH'VĪ.

The Rāṭh'was are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭh'vī has been returned as the dialect of 8,000 individuals in Rewakanthā. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nũ*, their.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṬH'VĪ DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

Ēk māṇah-nē dui bēṭā hutā. Nē tē-mō-nā lōḍ'jāyē
One man-to two sons were. And them-in-of by-the-younger
 bāh-nē kahyū kō, 'bā, mil'kat-nō vēchātō bhāg ma-nē āp.'
father-to it-was-said that, 'father, property-of being-divided share me-to give.'
 Nē tēṇē tam-nē mil'kat vēchī āpī. Nē thōlā
And by-him them-to property having-divided was-given. And few
 dahādā puchhal lōḍ'lō bēṭō badhu ēk'thu karinē chhēṭānā
days after the-younger son all together having-made far
 dēh-māṅ giyō, nē tyāṅ mōj-majhā pōtā-nī mil'kat uḍāi
country-to went, and there riotousness-in his-own property having-squandered
 nākhi. Nē tēṇē sārū khar'ohī dīdhū tār-pachhī tē
was-thrown. And by-him all having-spent was-given thereafter that
 dēh-māṅ mōṭō dukāl paḍyō, nē tē-nē ṭōṭō paḍ'wā lāgi. Nē
country-in a-great famine arose, and him-to want to-fall began. And
 tē jāinē tē dēh-nā watan-māṅ ēk-nē tā rīyō. Nē
he having-gone that country-of city-in one-of in-the-house stayed. And
 tēṇē pōtā-nā khētar-māṅ huwarō-nē ohār'wā kājē tē-nē mōk'yō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
 hīgē huwar khātā hatā tēnā-māṅ-thī pōtā-nū pēt bhar'wā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
 man hutū. Anē kōiyē tē-nē āpyū nahī.
was. And by-anyone him-to was-given not.

CHĀRANĪ.

The Chāraṇs are a wandering tribe in the Bombay Presidency. Chāraṇī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwandi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

Panch Mahals	100
Thana	1,100
	<hr/>
TOTAL	1,200

No specimens have been received from Thana. The Chāraṇī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhilī. We shall only note a few characteristic points. *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lū*, my; *tō-lū*, thy. In such cases *l* is sometimes written; thus, *mō-lū* or *mō-lū*, my.

With regard to pronouns we may note the forms *ōlyō*, he; *ōlyā*, they; *tēm-nū*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hū mār^atō chhū*, I strike.

In most respects, however, Chāraṇī closely agrees with Gujarātī Bhilī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

CHĀRANĪ DIALECT.

(THE PANCH MAHALS.)

Ēk	mānah-nē	bēn	dīk ^a rā	hutā;	nē	tī-mā-nā	nānā	bhāē
One	man-to	two	sons	were;	and	them-in-of	the-younger	by-brother
bā-nē	bhanyū	kē,	‘bā,	māyā-nō	bhāg	ma-nē		
the-father-to	it-was-said	that,	‘father,	the-property-of	share	me-to		
vēhēsī	dīyō.’	Nē	tīnē	ōlyā-nē	māyā	vēhēsī		
having-divided	give.’	And	by-him	them-to	property	having-divided		
dīdhī.	Nē	thōḍā	dīyā-mā	nānō	dīk ^a rō	badhū	bhēlu	
was-given.	And	a-few	days-in	the-younger	son	all	together	
karīnē	bījā	malak-mā	gō,	nē	isē	mōj-majā	uṭhāvīnē	
having-done	another	country-into	went,	and	there	pleasures	having-made	
māyā	wāp ^a rī	nākhī.	Nē	tīnē	badhū	khōi		
property	having-spent	was-thrown.	And	by-him	all	having-spent		

nākhyu, tē-kēdē isē . malak-mā kāl padyō, nē ō bahu
was-thrown, then that country-in famine fell, and he much
 māu thāwā lāgyō; nē ō jāinē ē dēh-nā
needy to-become began; and he having-gone that country-of
 rahēnārāō-mā-nā ēk-nē isē riyō. Nē ōnē paṇḍ-nā khētar-mā
inhabitants-in-of one-of near lived. And by-him his-own field-in
 huwarō-nē chār^awā hāru ō-nē mēlyō; nē jē kuh^akā huwarā
swine grazing for him was-sent; and which husks the-swine
 khātā hutā ē-mā-thi paṇḍ-nū pēt bhar^awā-nē ō-nō bhāw hutō; nē
eating were that-with his-own belly to-fill his wish was; and
 kōiē ō-nē dīdhū nahī. Nē ō hōśiār thiyō tērā
by-anyone him-to was-given not. And he sensible became then
 ōnē bhanyū kē, ‘mōlā bā-nā kēṭlā majūrō-nē ghaṇā
by-him it-was-said that, ‘my father-of how-many servants-to much
 rōṭlā chhē, paṇ hū-tō bhukhē māū thātō chhū. Hū
bread is, but I-to-be-sure by-hunger starving becoming am. I
 uṭhīnē mō-lā bā-kanē jīh nē ō-nē bhapīś kē,
having-arisen my father-near will-go and him-to will-say that,
 “bā, mē ākāh hāmbhu anē tō-ḷi pāhē pāp karyū chhē,
“father, by-me Heaven against and thy at-side sin done is,
 nē havē tō-ḷō dīk^arō thāwā jōg nasē, mō-lē tō-lā majūrō-mā-nā
and now thy son to-become fit is-not, me thy servants-in-of
 ēk-nā jēwō gaṇya.”’
one-of like consider.”’

AHĪRĪ OF CUTCĤ.

The Ahīrs or Abhīrs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Kṛishṇa from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahīrs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahīrs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayarī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 78^e.

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhilī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahīrs of Cutch will be brought into relation to the Ahīrs of Khandesh, and it will not be necessary to separate them from the Chārans who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by *h̄* under it. Thus, *h̄āt*, seven; *daḥ*, ten; *baiḥ*, sit. *S* and *h̄* are sometimes interchangeable; thus, *tāp^ah̄ō*, you will warm yourself; *mār^asō*, you will strike; *sē* and *h̄ē*, they are.

Chh is often interchangeable with, and probably also pronounced as, *s*; thus, *chhē*, *sē*, and *h̄ē*, they are; *kar^achhō*, you will make; *mār^asō*, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *ḍā*, day, *ḍakār*, famine; *ḍāḍā*, grandmother.

Cerebral *ḍ* between vowels is pronounced *ṛ*; thus, *ghōṛō*, a horse. It has been dropped in *pyō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

Nouns.—The neuter gender has almost disappeared; thus, *chhōk^arō*, a child; *ḍākrē bhanyō*, it was said by the son. Forms such as *hōnū*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*; thus, *ghōṛā*, horses. Note the plural of strong feminine bases which ends in *īñ*; thus, *ghōṛīñ*, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *nē* is seldom used and commonly replaced by *h̄ē*, and in the ablative the suffix is *thō*, which is inflected as an adjective. Thus, *bāp-h̄ē*, to a father; *lamē āw^atā kyā-thā sō*, where do you come from? *Chap^arērī-thō āw^atō hā*, I come from Chaprērī. Note also the oblique plural of masculine bases which ends in *ē* and corresponds to Khāndēśī *ēs*; thus, *bāpē-pāḥē-thō*, from the fathers.

With regard to pronouns we may note the form *mārē*, to me (compare *mārō*, my), *kūṇ*, who? *kē-nū*, whose; *kāṇū*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>chhā̃</i> .	Plural, 1. <i>chhaĩē</i> .
2. <i>chhō</i> .	2. <i>chhō</i> .
3. <i>chhē</i> .	3. <i>chhē</i> .

S and *h* are often substituted for *chh*. See above. The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hū mar^otō chhā̃*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hū mēlā̃*, I may put. Forms such as *hū vēchhū̃*, I may sell, are Gujarātī.

The future of *mār^owō*, to strike, is,—

Singular, 1. <i>mārēs</i> .	Plural, 1. <i>mār^osū̃</i> .
2. <i>mārēs</i> ,	2. <i>mār^osō</i> .
3. <i>mār^osē</i> .	3. <i>mār^osē</i> .

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē tāp^ohō*, you will warm yourself; *hū jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhīlī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nē*; thus, *vēchū̃*, having divided; *mārū-nē*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHĪRĪ DIALECT.

(CUTCH.)

SPECIMEN I.

Ēk	mānah-nē	bē	ḍik ^a ra	hūtā.	Tē-māy-thō	nanak ^a rē	ḍik ^a rē
One	man-to	two	sons	were.	Them-among-from	by-the-younger	son
bāp-hē	bhanyō,		‘bāpā,	mā-rā	bhāg-nī	jē	mil ^a kat
the-father-to	it-was-said,		‘father,	my	share-of	what	property
ī	mū-hē	bhādū	ḍiō.’	Ēnē	pōtā-nī	mil ^a kat	ē-hē
that	me-to	having-divided	give.’	By-him	his-own	property	to-them
vēchū	ḍinī.	Thōrāk	ḍī	wāhē	nanak ^a rō	chhōk ^a rō	badhōy
having-divided	was-given.	A-few	days	after	the-younger	son	all-even
bhēlō	karūnē	chhētē-nū	muluk	jātō	ryō.	Anē	ūā
collected	having-made	distance-of	a-country	going	was.	And	there
mil ^a kat	kamār ^a gē	wāw ^a rū	kāḍhī.	Jērē	badhōy	khar ^a ohū	
property	in-bad-ways	having-spent	was-thrown-away.	When	all-even	having-spent	

nākhyō tērē ē . dēh-mā mōtō dakār pyō ; anē pōtē
was-thrown then that country-into a-great famine fell ; and himself
 tān-mā āw^awā mādyō. Pachhē tē jāunē tē dēh-nā ēk
want-in to-come began. Then he having-gone that country-of one
 rēhētal bhērō ryō. Tēnē tē-nē pōtā-nā khētar-mā hūēr-hē chār^awā
inhabitant with lived. By-him him-to his-own field-in swine to-graze
 mūkyō. Hūēr jē phōt^arā khātā tā tē khāunē tē
he-was-sent. The-swine which husks eating were those having-eaten him-(by)
 khusī-hū pēt bharyō hōt ; paṇ tēhē kēnē kī
pleasure-with belly filled would-have-been ; but to-him by-anyone anything
 na dīnū.
not was-given.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHIRI DIALECT.

(CUTCH.)

SPECIMEN II.

A DIALOGUE.

Halyā baihō, Rām-Rām. Tamē āw'tā kyā-thā sō?

Well sit, Rām-Rām. You coming where-from are?

Hū Chap'rērī-thō āw'tō hā.

I Chap'reri-from coming am.

War'hāt-mā tamē bhārī hērān thyā hasō. Tamē-hārū hīg'ri

The-rain-in you much troubled become will-be. You-for fire

arū mēlā? jarāk wār tāp'hō tō tamē

having-made may-I-put? a-little time you-will-warm-yourself then to-you

hukh thasē. Tamē hārū kāññi rahōi karāwā?

good will-be. You for what meal may-I-order?

Mā-rē atyārē jam'wō na-ohhī.

Me-to just-now eating not-is.

Hāw kī jam'wā-wōññō hālē? Thōrō ghañō jī bhāvē

Entirely what eating-without will-it-do? Little much what may-please

tī khāō.

that eat.

Ham'nā tarah lāgī hē. Pāñi pīwā diō.

Now thirst become is. Water to-drink give.

Tamā-nā lūg'rā gharīk wār tīp'kē huk'wā mēlā?

Your clothes moment-about time in-the-sun to-dry may-I-put?

Bhalē, mēlō.

Well, put.

Tamē-hārū kāññi rahōi. karāwā?

You-for what meal shall-I-order?

Mē tam'hē bhanyō hē, bhūkh nahī lāgī.

Me-by you-to said is, hunger not came.

Thōrī khich'ri nē rōṭī khāu liō.

A-little khich'ri and bread having-eaten take.

Bhalē, tamā-nī mar'jī chhē ta karāwō.

Well, your wish is then have-it-made.

Tamā-nē gharē rādī khūsī chhē?

Your at-house happy glad are?

Badhā-y thik ohhē, paṇ dāḍi param
All-even well are, but my-grandmother the-day-before-yesterday
 marū gai.
having-died went.

Tē-hē kāṇū thyō hūto ?
Her-to what become was ?

Chār dī tāw iō.
Four days fever came.

Tamā-nā khētar-mā mōl kēwā thyā sē ?
Your field-in crops how grown are ?

Ōṇ war^hhād jhājhō thyō nāī, tēhū jhājhā thyā na-chhi.
This-year rain much became not, therefore much grown not-are.

Ā dhāḍhē-nē kēt^lā paisā dīnā ?
Those bullocks-for how-many pice were-given ?

Mū-hē hād^hā chār hō kōrī baiṭhī.
Me-to and-a-half four hundred koris were-expended.

Ā dhāḍhā tamē vēchh^hō ?
Those bullocks you will-sell ?

Pūriū kōriū dēchhō ta vēchhū.
Enough koris you-give then I-will-sell.

Tamē hū trē hō kōriū diā.
To-you I three hundred koris may-give.

Trē hō kōriū-mā kāṇū vēchātā chhē ?
Three hundred koris-for what to-be-sold is ?

Hū jāṇ^tō dhāḍhā pākal sē tō ēṭ^li kimat ghaṇī chhē.
I suppose the-bullocks old are then so-great price high is.

Tamā-nī dhī-nū vīmā kiā mainā-mā kar^hchhō ?
Your daughter-of marriage what month-in will-you-make ?

Mā-rī dāḍi-nī war^hhī walū rēhē tē-wāḥē
My grandmother's anniversary having-gone will-be that-after

karēs.

I-will-make.

Ājū-nī rātē amā-nē gharē hūu raiyō.
To-day-of at-night our in-house having-slept stay.

Nā. Mā-rē hāḍ^hē Dharāṅ pōch^hwō chhē.
No. Me-to in-the-evening Dharang to-reach is.

Pāchhā kōk dī amā-nē gharē āvyō.
Later some day our in-house come.

Baū hārō, Rām-Rām, havē hū jis.
Very well, Rām-Rām, now I shall-go.

Tamā-nē gharē hau-hē Rām-Rām bhanyō.
Your at-house all-to Rām-Rām say.

FREE TRANSLATION OF THE FOREGOING.

- A.*—Well, sit down, God bless you. Where do you come from ?
B.—I come from Chapreri.
A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you ? It will do you good to warm yourself. May I offer you something to eat ?
B.—No, I cannot eat now.
A.—Will it do not to eat at all ? Take something, as much or as little as you like.
B.—I am thirsty. Givo me water to drink.
A.—Shall I put your clothes out to dry in the sun ?
B.—Yes, do.
A.—What may I offer you to eat ?
B.—I told you that I am not hungry.
A.—But still, eat some khiehri and brea
B.—Well, if you insist, then order it.
A.—Is all well in your house ?
B.—Yes, all are well, only my grandmother died the day before yesterday.
A.—What was the matter ?
B.—Four days' fever.
A.—How are the crops getting on ?
B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks ?
A.—Four hundred and fifty koris.
B.—Will you sell them ?
A.—Yes, if you pay me enough.
B.—I will pay you three hundred koris.
A.—Do you think that I will sell them for three hundred.
B.—I thought they were old and then the price was reasonable.
A.—When are you going to make the wedding of your daughter ?
B.—When a year has past after the death of my grandmother.
A.—Stay in our house this night.
B.—Thanks, I must be in Dharang to-night.
A.—Then come to us some other day.
B.—Very well. Good-bye, I am off.
A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhili of Mahikantha and neighbourhood with Marāṭhī and Khāndēśī. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Ohhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāṭhī.

BĀRĒL.

The Bārēls are one of the Bhīl clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhīl dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhīls of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was; *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy'lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Piśācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *bāh-nō*, of a father; *ghōḍāhō*, of a horse; *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *chyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. *chhū*.

2. *chhē*.

3. *chhē*.

Plural, 1. *chhē*.

2. *chhō*.

3. *chhē*.

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *śētas*.

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt'lā*, eating; *din'lū* and *dinū*, given; *āpīnū*, *āp'lū*, and *āp'yū*, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN I.

Ēku	māṇuhu-nē	dui	chhōrā	hōtāh.	Nē	tīnā-mā-nū	nān'lāē
One	man-to	two	sons	were.	And	them-in-of	by-the-younger

bāh-nē kōy^llū kē, 'bāh māl^ddār-nō vēchātū wātat^llū mū-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
 āp.' Nē tinēh tīpō-nē hōūṭā wāṭī āp^llā. Nē
give.' And by-him them-to substance having-divided was-given. And
 amāl din pachhōl nān^llō chhōrōh hārū tōlē wājinē
few days after the-younger son all together having-put
 ohhēt^llā muluk-mā^l gūyō nē chyā^l ohhōlāi kari āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
 māl^ddār khōlī nākh^llī. Nē tinē hārū wāp^rī
property having-wasted was-thrown. And by-him all having-spent
 nākh^llū, chyā^l pachōl tē muluk-mā^l mōṭ^llō kālu-j paḍ^llō, nī
was-thrown, that after that country-in great famine-indeed fell, and
 tē-nē āp^ddā vēṭh^lvi paḍī. Nī tē gōinē tē muluk-nā
him-to distress to-be-felt fell. And he having-gone that country-of
 jagāpānāwālā-nē chyā^l rahū. Nī tinē āphā-nā khētū-mōy huwōr-nē
inhabitant-of there lived. And by-him his field-in swine
 chāraṇē hārī tī-nē mōk^llyū. Nē ih hēgē huwōr khāt^llā hōṭā
to-feed for him it-was-sent. And these husks swine eating were
 chyā^l-māi-thakū āhu pōṭ^llu bhar^lnē tē-nū man hōi āw^llū nī
them-in-from his belly to-fill his mind having-become came and
 kōṇēh tī-nē nahā āp^yū. Nī chyū ōchhār huī guyu,
by-anyone him-to not was-given. And he sensible having-become went,
 tatyārē tinē kōyu kē, 'am^rrā bāh-nā kat^rrāk majūriā-nē hāw^lṭā
then by-him it-was-said that, 'our father's how-many servants-to much
 rōṭā chhē, paṇ mī-tō bhukhē vēlā karū-chhū. Mī
bread 'is, but I-on-the-other-hand with-hunger misery doing-am. I
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
 kē, "bāh, mī wād^llā hābhō nī tōh^rī agōl pāp kar^llu chhē,
that, "father, by-me Heaven against and thee before sin made is,
 nī ēvī tōh^rō chhōrō kah^lnē mī hāju nathī. Mehē tōh^rā majūrō-
and now thy son to-say I good not. Me thy servants-
 mōy-nā ēkuh-nā jēwō guṇ."'
in-of one-of as consider.'''

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BĀREL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Āpō-hī dōg^arī mul^agōhī bōd tātad^awā gōi hōt^anī. Tīhī bōchī
Our cow morning-of grass to-graze gone was. Her calf
 kōh hōt^anī. Tīhī dōg^arī īhē pōpal^atalīnē pōtāhī mōg
at-the-house was. Then the-cow it having-licked her-own affection
 kōyē^{hē}. Pāwōhō, tūhī bōchī ugālī dē. Bōchī chukal^atalī
shows. Dear, thou the-calf having-untied give. The-calf sucking
 thāy tīhī mī dōg^arī-nī pah^awā bahu.
may-become then I the-cow to-milk I-may-sit.
 Yāh^akī hāru mōr^alū nīpahī nakhō lēti. Āy^alū mōr^alū
Mother much milk having-drawn not-proper taking. A-little milk
 bōchīhē mēl^ajē.
for-the-calf keep.
 Jab^aru wānū, pōwōhū.
Very good, dear.
 Yāh^akī, dōg^arī-nū mōr^alū pīwūhu mōhē jab^aru lāgē^ahē.
Mother, cow-of milk to-drink to-me good appears.
 Nē, ī āy^alū mōr^alū khō. Handhārē māḍā^a-mē jākhū mōr^alū
Take, this little milk eat. In-the-evening supper-at more milk
 āpīhī.
I-will-give.

FREE TRANSLATION OF THE FOREGOING.

‘Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.’

‘Dear mother, don’t draw all the milk. Leave a little for the calf.’

‘Very well, darling.’

‘Mother, I like very much to drink cow’s milk.’

‘Well, here is a little milk for you. I will give you more in the evening for your per.’

PĀWĀRĪ.

The Pāwras are a tribe of cultivators in Khandesh. Their home is the Akraṇi *Parganā* round Dhadgaon. They are also found below the Ghats in Taleda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw-rī is 25,000.

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Gazetteer of the Bombay Presidency, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 25.

VARLEY, F. J.,—*A Short Hand-Book of the Marāṭhī and Parra Dialects.* Bombay, 1902.

The Pāw-rī dialect is a form of Gujarātī Bhīli. The Pāwras deny that they are Bhils and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdeo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taleda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udapur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akraṇi *Parganā*. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhil dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahmé, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simeon, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhil dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchhēn hōmballō*, dancing was heard.

Ō is often interchangeable with *u*; thus, *chō* and *chu*, ho; *gōdō* and *gudō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped; thus, *āl* or *āth*, a hand; *ōtō*, he was; *ōraṇ* (= *haraṇ*), a deer. So also aspiration is lost in words like *gōdō*, a horse; *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *cā*, go, etc.

S has been replaced by *h*; thus, *dui vihi-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōḷlō* and *mōḷō*, great; *hājḷō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāvojē* and *hāvojā*, swine; *warhē*, years.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son; *bāhā-n*, of the father; and sometimes in *ō*, as in *āthō-māy*, on the hand; *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wāṛī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *hā*, *n*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mē*, *mā*, *māy*, *mā*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-hā*, to the father; *māṭi-n*, to a man; *chhurā*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *tinā-mā-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mē*, *gōr-māy*, in the house; *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē warhē*, in this past year; *jinē chhurē*, by the son who.

Numerals.—There are no numerals beyond twenty. ‘Fifty’ is ‘two twenties and ten,’ *dui vihā-n dōh*.

Pronouns.—‘I’ ‘by me’ is *mī* (Mr. Varley’s *āy*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *āmu*, we; *āmuh*, to us; *āmro*, our.

Tu, *tū*, thou; *tēhē*, thee; *tu*, *tuē*, by thee; *tārō*, thy; *tumu*, you; *tumuhē*, to you; *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *tinhā* or *tinā*; *tinā-n*, to him; *tinē*, by him; *tinā-n* and *tērō*, his; *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

Yō or *yū*, this; obl. sing. *inā*; *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *jivō-n*, own.

Kun, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is *chhē*, plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēśī *śētas*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give; *āvē*, I shall come; *āvē*, he may come; *kā-dōkh āmu*, where-from shall I-give? *pōḍē*, it falls; *mīlē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khāt-lā*, eating. Bhīlī of Ali Rajpur and Barwani *mārat-lō*, I strike.¹

The past tense is formed by adding *yō* or *lō*; thus, *gōyō* or *gōylō*, he went; *pōḍyō* or *pōḍlō*, he fell.

¹ *Lō* or *lā* forms a future in Rājasthānī and Naipālī, and a present or future in the Bhojpurī dialect of Bihārī.

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhāṭ-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāṭ-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *ṇē* or *nē* and thus has the same form as the infinitive; thus, *jāṇē* or *jāṇē*, I shall go, I am off; *āpṇē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhāṭā*, strike; *nākhō*, put.

The verbal noun ends in *ṇē* and the conjunctive participle in *i* or *in*; thus, *rākhṇē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

. BHILĪ OR BHILODĪ.

PĀWRĪ DIALECT.

(TALODA DISTRICT, KHANDESH.)

SPECIMEN I.

Kānlō ekā mātin dui chhurā otā. Tinā-mā-dōkh āyatlō
Some one man-to two sons were. Them-in-from the-younger
 chhurō bahāhā bullō, 'mārā isā-par jō mālōn wātō āvē
son to-the-father said, 'my share-on which property-of part will-come
 chu mēhē āpi dē.' Phirin bāhē pōtān māl wātī
that to-me giving give.' Again by-the-father his-own property dividing
 dēnlō. Agal ābārā dihi nī gōylā, chu āyatlō chhurō jiwōn
was-given. Afterwards many days not went, that younger son his-own
 wātēn ākhō māl tūlwāin chhētlē dēhē nikli gōylō.
share-of all property having-collected in-far country going went.
 Ohā jāin chu ākhō māl khōrāb-kōr-nākhin nōwrāi gayō.
There having-gone he whole property having-misspent-thrown empty went.
 Ōltā tinā dēh-māy mōtlō kāl pōdyō. Phirin tērō khānēn jabrō.
Again that country-in big famine arose. Again his eating-of great
 vikhō pōdlō. Tēvī chu ēk hājā māti-pahā jāin pāwar
want fell. Then he one good man-near having-gone servant
 rōylō. Tinā māti tinān jiwōn khētō-māy hāwjē rakhnēn mukallō.
remained. That man(-by) him-for his field-in swine to-keep he-was-sent.
 Hāwjē jī khād khātālā chī khāin jiwōn pēt bōrnē hājā ēhē
Swine which eatables ate that having-eaten his belly to-fill good so
 tinān gōwlō, pun tinān kānlē khānēn nī āplō. Phirin chu
him-to appeared, but him-to by-anyone to-eat not was-given. Again he
 hānē-par āwlō. Tini-phirē chu jiwōn-hātē bullō, 'mārā bāhān
sense-on came. Thereafter he himself-with said, 'my father's
 kōtrā pāwrān ugri jāhē otrō ōn chhē, an mī
how-many servants-to remaining will-go so-much food is, and I
 bukē maratlō. Ēvī mī bahā-pahā jātō, phirin tinān mī
with-hunger die. Now I father-near go, again him-to I
 kāhē, "mī Dēwōn dēkhlē an tārā hāmbōr pāpī chhē; ēvī mī
will-say, "I God's in-sight and thy in-presence sinner am; now me
 tārā chhurō kōynēn mārō mui nī rayō. Mēhē tārā pāwrō-mē-dōkh
thy son to-say my face not remained. Me thy servants-in-from

ēk pāwar hōmjīn mēl." ' Phiri chu uṭhīn bahā-pahā
one servant having-considered keep." And he having-arisen father-near
 āwlō. Chu ābārā chhētē ōtō, chē-dōkh bāhē dēkhlē, an
came. He very far was, therefrom by-the-father he-was-seen, and
 tinān mōn-mē tērī mōng āwlī. Phirin chu tinā-ōgē dāw-dētā
him-to mind-in his pity came. Again he his-before running-giving
 gōylō, an tērē gōlē vilgi gōylō, phiri tinān gulō dēnlō.
went, and on-his neck having-clung went, again his cheek was-given.
 Phiri chhurō bahāhā bullō, 'mārā bāhā, mī dēwōn dēkhlē an tārā
Again the-son to-father said, 'my father, I God's in-sight and thy
 hōmbōr pāpī chhē. Ēvī mī tārā chhurō kōyṇēn mārō mui nī.
in-presence sinner am. Now me thy son to-say my face not.'
 Phirin bāhē pāwar kōylō, 'ēk hājī dōgli lī āw, phiri
Again by-the-father servant was-told, 'one good cloth taking come, again
 tinān ḍilō-par nākhō; ēk āthō-mā vētī an pāyō-mā khāhāḍā pērāō.
his body-on throw; one hand-on ring and foot-on shoes put.
 Phirin āpu khāin hāj-kōrin jilū. Yō mārō chhurō mōylō atō,
Again we eating well-doing shall-live. This my son dead was,
 chu ēvī jiw lō; nākhāylō atō, chu juḍlō, inān kāmē.' Phiri
he now lived; lost was, he was-found, this-of for-sake.' Again
 chā hāj-kōrin jiwṇē haṇḍyā.
they merry-having-made to-live began.

Tatyār tērō ḍāvlō chhurō khētō-mē atō. Chā rōin
That-time his elder son field-in was. There having-been
 ḍlōṇēn vēlā gōrōn āhānē āwlō, an gāwṇēn nāchṇēn hōmballō.
returning-of at-time house-of near came, and singing dancing heard.
 'Tini-phiri tinē pāwrā-mē-dōkh ēk pāwar hādin, 'yā kāy kōratlā?'
That-after by-him servants-in-from one servant calling, 'these what do?'
 kōri puehlō. Phirin tinahā pāwar bullō, 'tārō bāi hājō
saying asked. Again to-him the-servant said, 'thy brother well
 phirin āwlō; tinān kōri tārā bāhē khāṇō kōrlō chhē.' Phiri
back came; him-of for-sake thy by-father feast made is.' Again
 chu khatāylō an gōr-mē nī phōtlō. Tēvī tinān bāhā gōr-mē-dōkh
he got-angry and house-in not entered. Then his father house-in-from
 bārthā āvin tinān hōmjānē haṇḍlō. Chu bāhāhā bullō,
outside having-come him to-entreat began. He to-the-father said,
 'yū dēkh. Ōtrā warhē ōylā, mī tāri chākri kōratlō. Tārā
'this see. These-many years became, I thy servicee do. Thy
 kōyām-dōkh mī bārthā nī gōylō. An' ḍhlō chhē, tēvī mārā hātin
word-from I outside not went. And so it-is, then my friends
 hātē hāj kōrin khāṇēn kōri ēk bukḍin pōryā ēk dihi mēhē
with merry making eating-of for-sake one goat's 'young one day to-me

tuē nī āplō. Phirin jinē chhurē tārō hārō māl bōjārin
by-thee not was-given. But by-which son thy all property harlots
 hātē nākhlē, chu āwtā-kham tu tinhaḥ pāwṇō dōrlō.
with was-lost, he coming-immediately (by-)thee him guest was-kept.
 Tini-phirē bāhā chhurā bullō, 'mārā chhurā, tu junlān
That-after the-father (to-)the-son said, 'my son, thou from-birth
 mārā-pahā chhē, an ju māl mēhē-pahā chhē, chu tārō chhē.
me-near art, and which property me-with is, that thine is.
 Evī āpu hāj kōrin jivṇē ēj hājli wāt chhē. Yu tārō
Now we merry making to-live this-indeed good matter is. This thy
 bāi mōylō atō, chu ēvī jivin āwlō; chu nākhāylō atō, chu ēvī
brother dead was, he now living came; he lost was, he now
 judlō, inān kāmē.
was-found, this-of for-sake.

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

PĀW'RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

A DIALOGUE.

- Mōti.— Rām-rām, pōṭil, Rām-rām. Aw bōh. Tārō kāy nāw ?
Mōti.—Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?
- Muṅgā.— Rām-rām, ōlkhān vihiri gōylō kē kēhē ?
Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?
- Mi Juṇāṇēn Muṅgā pōṭil. Āpu Dadgāw millā atā.
I Juṇānē-of Muṅgā pāṭil. We Dadgam(-in) met were.
- Mōti.— Hā, ēvī ōlkhān juḍli. Tu hājō chhē kē ?
Mōti.—Yes, now acquaintance is-regained. Thou well art what ?
- Muṅgā.—Hājā kāytān ? Ohhō chhurā an pāch chhuri ōtyō.
Muṅgā.—Well what-of ? Six sons and five daughters were.
- Tinā-mā-dōkh dui chhurā rōylā.
Them-in-from two sons remained.
- Mōti.—Dihirā kā gōylā ?
Mōti.—Others where went ?
- Muṅgā.—Ēk hāpē khādlō ; dihirō nandī-par ōngalnē gōylō,
Muṅgā.—One by-a-snake was-eaten ; the-second river-on to-bathe went,
chū budin mōr-gōylō ; tiharō vigrā-māy mōr-gōylō ; tērē phōchhal
that drowning dead-went ; the-third cholera-in dead-went ; him after
ōtō, chū vīj pōḍin phāṭin mōr-gōylō. Chhuri-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went. Girls-in-from
ēk chhuri tērē lādhe mār-nākhi ; dihiri wāgē
one girl by-her husband having-killed-was-thrown ; the-second by-tiger
hkādlī ; tihiri gāṇdwāin mōr-gōyli ; tērē pōchhal ōti, chī
was-eaten ; the-third having-gone-mad dead-went ; her after was, she
chhērīn mōr-gōyli ; dihirī tērē pōchhal ōti, chī udālā gōyli.
having-voided dead-went ; the-other her after was, she away went.
- Mōti.—Arē-rē-rē. Nī hājō ōylā rā. Ēri hin chudāy
Mōti.—Alas. Not good became O. His mother be-defiled
- Bōgwān-jin. Nī hājō kōrlō Bōgwān-jī. Tāri khēti kōtrik
God-to. Not good was-done O-God. Thy cultivable-land how-much
chhē ?
is ?

Muṅgā.—Dui viho-n dōhōn jutān khēti chhē. Tērī jōmā
Muṅgā.—Two twenties-and two-of pairs' land is. Its assessment

ēk hō rupayā bōhatlā. Khēt kōrin kāy wālḥē ?
one hundred rupees sit. Cultivation having-made what will-profit ?

Pēt nī hēlāyatlō.
Belly not is-filled.

Mōti.—Inē warhē hājlo warhāt pōdē, tō ōn hājō
Mōti.—In-this year good rainy-season may-fall, then crop well

pākē.
will-ripen.

Muṅgā.—Warhāt hājlo pōdin kāy wālḥē ? Gayē inē
Muṅgā.—Rains good having-fallen what will-profit ? Gone in-this

warhē hājlo warhāt āwlō, puṇ undrā-j phirōllā; hōri pāk khāi
year good rain came, but rats-even spread; whole crop having-eaten
 gōylā.
went.

Mōti.—Ākhā dihi ōhlā-j ōhōt kē ?
Mōti.—All days such-indeed will-be what ?

Muṅgā.—Ērō kāy burhō rā ? Ēri hi chudō.
Muṅgā.—This-of what guarantee O ? His mother be-defiled.

Bōgwān-jin kōrli mātin nī hōmjāyatli.
God's doing man-to not is-understood.

Mōti.—Tu kōyatli, chī khari. Puṇ jinē āpu upjādā
Mōti.—(By-)thee was-said, that true. But by-whom we were-begotten

tinān watti kālji. Tū khēt khēlnē kē dihi lāghē ?
him-to all care. Thou field to-cultivate what day wilt-begin ?

Muṅgā.—Dui tin dihi-māy.
Muṅgā.—Two three days-in.

Mōti.—Kōtrāk mājuryā bōhōt ? Tinān dihōn mājurī kōtrik
Mōti.—How-many labourers will-sit ? Them-to day's wages how-much

bōhyē ?
will-sit ?

Muṅgā.—Bār mājuryā lāghōt. Ēk māṭi phōchhal tin
Muṅgā.—Twelve labourers will-be-applied. One man after three

pōhyā-n ēk hawāyō.
rice-and one half-pice.

Mōti.—Āwarē kāy wāyhē ?
Mōti.—This-year what wilt-sow ?

Muṅgā.—Bādi, bōṭṭi, nāṅgali, mōr, haṅgari, juwār, bājra, tili, otrō
Muṅgā.—Bādi, bōṭṭi, nāṅgali, mōr, haṅgari, juwār, bājra, tili, so-much

dān wāwlō, puṇ mārī āthō-māy nī āvē.
grain was-sown, but my hand-in not will-come.

Mōti.—Kēhē nī āvē rā ?

Mōti.—*Why not will-come O ?*

Muṅgā.—Mārō bāhā, mārō hāti chhē, chu nī hājō. Tinā

Muṅgā.—*My brother, my neighbour is, he not good. Him*

dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr
having-seen luck not comes. One time by-him my house

chud-dēnlō. Tōhlā-j khētōn chōmkhēr chār dusman chhētā.
on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.

Mōti.—Chā kānlā ?

Mōti.—*They who ?*

Muṅgā.—Ugawani-ēkhē mārō bāwadyō ; budawani-ōgē mārō

Muṅgā.—*Sunrise-towards my sister's-husband ; sunset-towards my*

bānjō ; pālā-ōgē mārō kākō ; dēh-ōgē mārō hālō.
sister's-son ; north-towards my uncle ; south-towards my wife's-brother.

Mōti.—Tārā hōgāiwālā tēhē-j ōchōtlā ?

Mōti.—*Thy relatives thee-only trouble ?*

Muṅgā.—Tēhē kōin kāy wālje ? Tinā āpnē, tēvi

Muṅgā.—*That having-said what results ? Them-to if-give, then*

hājō ; nī āpnē, tēvi bāgtā. Hārī kōl ōhli-j rā.
well ; not give, then get-angry. All world such-indeed O.

Mōti.—Mēhē ēk vihi-n pāch rupayā udārē āphē kē ?

Mōti.—*To-me one twenty-and five rupees on-credit wilt-give what ?*

Muṅgā.—Mārā-j nī milē. Mi kã-dōkh āpu ?

Muṅgā.—*Mine-even not is-found. I wherefrom should-give ?*

Mōti.—Kēlyān mōynē āpēhē.

Mōti.—*Kēlyō-of in-month shall-give.*

Muṅgā.—Khōrij rā, puṇ ōē tēvi āpē.

Muṅgā.—*True oh, but it-will-be then shall-give*

Mōti.—Tārā manōn kām rā. I bāyar kōn rā ?

Mōti.—*Thy mind-of work O. This woman who O ?*

Muṅgā.—Māri wawadi.

Muṅgā.—*My daughter-in-law.*

Mōti.—Ērē dīlō-par kāy kāy gōynō pēr-rōyli ?

Mōti.—*Her body-on which which ornaments wearing-is ?*

Muṅgā.—Kānō-māy uktā, nāk-māy mundi, gōlā-māy rupān dōru

Muṅgā.—*Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain*

an kiḍyā, āthō-māy battyā-n khōtrān wālā, pāyō-mā wālā.

and marriage-string, hand-on battis-and tin-of rings, feet-on rings.

Mōti.—Tāri wawadi pēt-hātē chhē rā ? kōtrā mōynā

Mōti.—*Thy daughter-in-law belly-with is O ? how-many months*

ōylā rā ?

became O ?

Muṅgā.—Ni rā dādā. Ērō pēt-aj ōhlō. Tu gaṇō baṭālō
Muṅgā.—No O father. Her belly-indeed such. Thou much jocular

māṭi rā. Āmrā hārā bāyrān pēt-aj ōhlā.
man O. Our all women-of bellies-indeed such.

Mōti.—Ehē kēhē?

Mōti.—So why?

Muṅgā.—Āmrō dēh ōhlō-j. Ākhō ḍil kiḍāylō an pēt
Muṅgā.—Our country so-indeed. All body emaciated and belly
 naṅgārō.
a-kettle-drum.

Mōti.—Ākhā dihi-māy tumu kōtrā-wār khātlā rā?

Mōti.—All day-in you how-many-times eat O?

Muṅgā.—Tin vēlā, hirān, mājōn, an hāñj.

Muṅgā.—Three times, morning, noon, and night.

Mōti.—Tumu kāy khād khātlā?

Mōti.—You what food eat?

Muṅgā.—Dāḍi bājran rōtō, uḍadān ḍāl. Tiwarōn dihi

Muṅgā.—On-workdays bājri-of bread, uḍid-of pulse. Festivity-of day

kōdrī, chupōḍ an kukḍān mahā khātlā an hōrō pitlā.

rice, ghee and cock's flesh eat and liquor drink.

Mōti.—Ohhuri pēl-velā hōhrān gōr jōnatli kē bahān

Mōti.—Girl first-time father-in-law's in-house bears or father's

gōr?

in-house?

Muṅgā.—Ē wāt kai pākī nī milē.

Muṅgā.—This matter at-all certain not is-obtained.

Mōti.—Jōṇanāri kōtrā dihi gōr-mā rōyatli? Chhurō

Mōti.—A-woman-in-childbed how-many days house-in remains? Child

kōtrā dihi-lagun dāi khātlō?

how-many days-up-to milk eats?

Muṅgā.—Pāch dihi gōr-mā rōyatli. Dibirō chhurō ōytā-lagun

Muṅgā.—Five days house-in she-stays. Second child becoming-until

dāi khātlō. Ābārī rāt gōyli. Ēvī mī jāñē. Bōh, Rām-rām.

milk eats. Much night went. Now I shall-go. Sit, Rām-rām.

Mōti.—Āwje, dādā, wāṇē-hē. Jā Rām-rām.

Mōti.—Please-come, friend, to-morrow. Go Rām-rām.

Muṅgā.—Wāṇē nī āvē. Puṇ pōn-dihi

Muṅgā.—To-morrow not shall-come. But the-day-after-to-morrow

āvē Rām-rām.

shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Mōti.—Good morning, Pāṭil, good morning. Como and sit down. What is your name?

Muṅgā.—Good morning, friend. Why, have you forgotten? I am the Pāṭil Muṅgā of Junane.¹ We have met in Dhadgam.²

Mōti.—Yes, now I remember. Are you well?

Muṅgā.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Mōti.—What has become of the others?

Muṅgā.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Mōti.—Alas. That is very bad. A curse on God's mother.³ Thou hast not done well, O God!—How great are your lands?

Muṅgā.—I should want two and forty pairs of bullocks⁴ to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōti.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōti.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mōti.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Muṅgā.—In two or three days.

Mōti.—How many labourers will you employ, and how much will you pay them a day?

Muṅgā.—Twelve labourers will be required, and each will get two pice⁵ and a half.

Mōti.—What will you sow this year?

Muṅgā.—I have sown Bādi, Bōṭṭi, Nāṅgali, Mōr, Haṅgari, Juvār, Bājṛā, and Tili.⁶ But I shall not see much of them.

Mōti.—Why not?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

¹ Junane is a village near Dhadgam in the Akrani Mahal.

² Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pāwras.

³ The Pāwras, when dissatisfied with their lot, generally use this abusive expression.

⁴ One pair of bullocks can cultivate about thirty acres of land.

⁵ The paisā in Khandesh is half an anna.

⁶ No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōti.—Who are they ?

Muṅgā.—To the east my sister's husband ; to the west my sister's son ; to the north¹ my uncle ; to the south² my wife's brother.

Mōti.—Do your relatives always vex you ?

Muṅgā.—What is the use of saying it ? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōti.—Will you lend me twenty-five rupees ?

Muṅgā.—How should I ? I have not got them myself.

Mōti.—I shall pay them back in the month Kēlyō.³

Muṅgā.—Well and good, but I cannot give you what I have not got.

Mōti.—As you like it.—Who is this woman ?

Muṅgā.—My daughter-in-law.

Mōti.—Which ornaments is she wearing ?

Muṅgā.—Ear-rings and nose-rings ; a silver chain and her marriage-string round her neck ; *Baṭṭis* and tin bracelets on her hand, and anklets on her feet.

Mōti.—Is she with child, and how many months has she been so ?

Muṅgā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōti.—Why so ?

Muṅgā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōti.—How many times do you eat during the day ?

Muṅgā.—Three times, in the morning, at noon, and in the evening.

Mōti.—What do you eat ?

Muṅgā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Uḍid (*phascolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōti.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father ?

Muṅgā.—There is no fixed rule.

Mōti.—How many days must a woman stay at home after a child-bed, and how long does the child suck ?

Muṅgā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōti.—Do come again to-morrow. God speed you.

Muṅgā.—I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ *Lit.* beyond the Narmada, the northern boundary of the Akraṇi Mahal.

² *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

³ The last month of the Pāwaṇ year corresponding to Bhādrapada.

Bhīlī is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhīlī spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāch*, five; *chhēlō*, far; *pāchhal*, after. Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*; thus, *mōk'nyō*, he was sent; *āgan*, before; *nāgī*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine. In *dōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōinē*, Gujarātī *karinē*, having done; *pōy'nā*, Gujarātī *bhar'wā*, to fill; and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōdō*, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *bāy'chā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy'rā* and *pōy'rē*, sons. The same form is also occasionally used for the neuter plural; thus, *bhunḍē*, swine; *var'hē*, years. Compare the corresponding *ē* in Marāṭhī.

The plural of feminine *ī*-bases ends in *īō*; thus, *kōḍī*, a mare; *kōḍīō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chākrāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy'rāē*, by the son; *majurā-nē*, to the servants; *pōy'rīō-thī*, from the daughters; *mil'kat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

Pronouns.—The following are the personal pronouns:—

<i>āī</i> , I.	<i>tū</i> , <i>tu</i> , thou.	<i>tē</i> , <i>tō</i> , <i>tīō</i> , he.
<i>maīē</i> , <i>āīē</i> , by me.	<i>tuē</i> , by thee.	<i>tīō</i> , <i>tīā</i> , <i>tīē</i> , <i>tīān(ē)</i> , by him.
<i>mā</i> , <i>man</i> , <i>mā-nē</i> , to me.		<i>tīān(ē)</i> , to him.
<i>mā</i> , my.	<i>tō</i> , thy.	<i>tīā</i> , <i>tīān</i> , his.
<i>amō</i> , <i>amu</i> , <i>āpah</i> , we.	<i>tumō</i> , you.	<i>tīō</i> , they.
<i>amī</i> , by us.	<i>tumī</i> , by you.	
<i>amā</i> , our.		

Demonstrative and relative pronouns.—*tī*, etc., that; *tē dēh-mā*, in that country; *ā* and *āī*, this; *īān*, to this; *jē*, which; *jīā-nē*, by whom.

The interrogative pronouns are *kō-dō*, who? *ku-nō*, whose? *kā* and *kāī*, what? *kōḍō* has an oblique form *kaḍā* in *kaḍā-bī*, by any one.

Verbs.—The Verb substantive forms its present tense as follows :—

Sing. 1. *chhā, āhē.*
2. *chhē, āhē.*
3. *hē, āhē.*

Plur. 1. *hē, āhē.*
2. *hē-rā, āhē.*
3. *hē-rā, āhē.*

The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āw-rā*, come; *tū jāhā-rā*, thou goest; *āi kuṭē-rā*, I shall strike, etc.

The past tense is *hatō, ūtō, watō* or *hatā*, etc., plural *hatā*, etc., or *hatē*, etc.

The present tense of finite verbs is formed as in Mahikanttha. Thus, *āi kuṭū*, I strike; *āi marū hū*, I die, I am dying. In the plural we also find forms such as *amō ṭhōktā-hā*, we strike, etc. Of the verb 'to go' we find *jāhū*, (I) go, *jāhē* and *jāhāy-rā*, he goes; *jātā-hā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gayō, gōyō*, and *guō*, he went; *huyō* and *wuyō*, he became; *āpū*, it was given; *pāp kōyu*, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, *jāhī*, I will go; *kōhī*, I will say; *mārūhū*, we will strike; *mār'hō*, you will strike; *mār'hē*, they will strike. The future participle ending in *nārā* is often used instead. Thus, *mār'nārā*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō*; thus, *āpā*, give; *āwō*, come. *Wuijē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *wā* and *nā*; thus, *tān āb'dā pōḍ'wā nāgī*, to him distress to arise began; *wār'nā hāru*, in order to tend.

The present participle ends in *tō* or in *nō*; thus, *jīw'tō*, living; *kuṭ'nō*, striking; *khāt'nē ūtē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive; thus, *muinō*, dead; *guinō*, gone. Compare the pluperfect participle ending in *lō* in Gujarātī. *Ālā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nē*; thus, *wāṭī*, having divided; *kōī-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ek	māṭī-nā	bēn	pōy'rā	ūtā.	Nē	tā-wāina	hānnāē
A-certain	man-of	two	sons	were.	And	them-of	by-the-younger
bāy'ehā	kayō	kē,	'bāh,	mil'kat-nō	pañehāti	bhāg mā	āpā.'
to-the-father	it-was-said	that,	'father,	property-of	arbitrated	share	me give.'

Nē tiō tiō-nā mil'kat wāṭi āpi. Nē thōdā
And by-him them-to property having-divided was-given. And a-fero
 dihā-pā hānnā pōy'rāē badhō tōlō kōinē chhētā
days-after the-younger by-son all together having-done a-distant
 dēh-mā guō, nē tiā chhēl-mā pōtā puñji udāvi
country-in went, and there pleasure-in his-own property having-squandered
 tāki; nē tiō badhō wāp'ri tākyō, tahā pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that
 dēh-mā mōṭō kāl pōdyō; nē tiān āb'dā pōd'wā nāgi; nē
country-in a-great famine fell; and him-to difficulty to-fall began; and
 tē jainē tē dēh-nā gām'chā-mē-nā ēk-nē tiyā riyō. Nē
he having-gone that country-of citizens-in-of one-of near remained. And
 tiō pōtā khēt-mē bhunḍē wār'nā hāru tiān mōk'nyō. Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent. And which
 hīngā bhunḍē khāt'nē ūtē tiā-ma-rēkhō pōtā dēd pōy'nā tiyān
hunks swine eating were them-in-from his-own belly to-fill him-to
 mar'ji ūti. Nē tiān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious
 huyō tēhā tiā kayō kē, 'mā bāy'chā kōh'tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to
 jākhā māṇḍā hē; pōn āi tō bhukē (mōṣ or)marū-hū; āi
abundant bread is; but I on-my-part by-hunger dying-am; I
 tō ūṭhinē mā bāy'chā tā jāhi nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,
 "bāy'chā, maīē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu
"father, by-me heaven-against and thee before sin done is, and I
 tō pōy'rō kēh'nā jēhō āi nahā; tō majurā-nā jihindō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one
 gaṇ." Nē tō ūṭhinē tiyā bāy'chā tihā guyō. Nē tō aji
count." And he having-arisen his father near went. And he yet
 mas ōhīhētō ūtō tahā tiyā bāy'chā tiān pālyō, nē tiā-nē mēhēr
much afar was then his by-father him it-was-seen, and him-to pity
 āli, nē tē gug'dinē tiyān gutē viigi paḍyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him
 gulā kuyā. Nē pōy'rāē tiān kayō kē, 'bāichā, maīē
kisses were-done. And by-the-son to-him it-was-said that, 'father, by-me
 jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu āmu tō pōy'rō
heaven-against and thy before sin done is; and now I thy son
 kahēnā jēhō āi nahā. Pōn bāichāē pōtāh chāk'rā-nē kayū
to-be-called worthy I not.' But by-the-father his-own servants-to it-was-said
 jē, 'hārē pōt'dē nē āwō nē iān phuṅgāwā, nē iā
that, 'good clothes having-taken come and him put-on, and his

bāthā-mē mundī kānā, nē pagā-mē khāh^ādē pō; āwō nē āpah
hands-in a-ring put, and feet-in shoes put; come and we
 khāinē khuchī wuijē. Kēm-kē āi mā pōy^rrō muinō ūtō, nē
having-eaten happy will-become. Because this my son dead was, and
 phāchhō jīw^ttō wuyō hē; nē ṭākāi guinō ūtō, nē milyō ēhē.
again alive become is; and having-been-lost gone was, and obtained is.
 Nē tiō khuchī wuinā nāgā.
And they happy to-become began.

Nē tiān mōḍō pōy^rrō khētā-mē ūtō; nē tē āw^ttā kuā
And his elder son fields-in was; and he while-coming house
 ichhī puigō tahā tiānē gāitā nē nāchh^ttā ūnāyō; nē tiō
near arrived when him-by singing and dancing was-heard; and by-him
 chāk^rrāhā-mā-nā ēkā-nē hādīnē puichhū kē, 'āi kāi
servants-from-among one-to having-called it-was-asked that, 'this what
 hē?' Nē tiē tiā-nē ākhyū kē, 'tō pāwas ālā hē; nē tō
is?' And by-him him-to it-was-said that, 'thy brother come is; and thy
 bāichhē ēk mōḍī mij^bbānī kōi hē; kēw-kē tō tiā-nē hājō-hamō
by-father one great feast made is; because he him-to safe-and-sound
 pāchhō milyō hē.' Pōṇ tō guohhē bhōrāyō nē kōchī āwⁿnā tiān
back obtained is.' But he with-anger was-filled and inside to-come his
 khuchī na watī. Māthē tiān bāichā bārā āinē tiān
wish not was. Therefore his (by-)father out having-come him-to
 hajāiyō. Pōṇ tiān jabāk wāl^ttā bāichā āikhū kē,
it-was-entreated. But him-by answer giving to-the-father it-was-told that,
 'pāl, ātē war^hhē āi tō chāk^rrī karū hū, nē tō bōn
'see, so-many years I thy service doing am, and thy order
 māiē kahā-hī uṭāiwō nīhī, ṭāhā phāchhō mā bhāibandhā
by-me ever-even disobeyed is-not, still again my friends
 hāthī khuchā kōwⁿnā tuē mā-nē lēwāru bī kadīh
with merriment to-do by-thee me-to a-kid even ever
 nahā āpyū. Pōṇ ā tō pōy^rrō jīānē chhīnālā hārī tō
not is-given. But this thy son whom-by harlots with thy
 puñjī khāi ṭākī tiānā āw^ttā-j tiē tiā wastāi
property having-eaten was-thrown his on-coming-just by-thee him for
 mōḍī mij^bbānī kōi.' Nē tiē āikhū kē, 'pōy^rrā, tu mā-hārī
a-great feast is-done.' And by-him it-was-said that, 'son, thou me-with
 rōj-hī āhē, nē mā hundhō tō-j ēhē. Nē āpū tō rājī huwⁿnu
always art, and my all thine-alone is. And we indeed happy to-be
 nē khuchī huwⁿnu jōj^vvē, kēw-kē āi tō pāwas muinō ūtō, nē
and merry to-be was-proper, because this thy brother dead was, and
 phāchhō jīw^ttā wuyā hē; nē ṭākāi guinō ūtō, nē phāchhō miliō ēhē.
again alive become is; and having-been-lost gone was, and again found is.'

NAIK^aḌĪ.

The Naikas or Naik^aḍas are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōḍias or Dhunḍias. Thus, some of the specimens received from Surat profess to be written in the Naikī-Dhōḍiā dialect. Compare Dhōḍiā on pp. 124 and ff., below.

Naik^aḍī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures :—

Rewakantha	.	.	.	.	.	.	.	.	.	.	.	.	500
Panch Mahals	.	.	.	.	.	.	.	.	.	.	.	.	8,300
Surat	.	.	.	.	.	.	.	.	.	.	.	.	3,300
TOTAL												.	<u>12,100</u>

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik^aḍī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhīlī with a tinge of Marāṭhī. The Marāṭhī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded; so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik^aḍī agrees with Gujarātī-Bhīlī and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām^avēḍī, Phud^agī, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc.; of *r* for *l* in *kār*, famine; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK⁴DĪ DIALECT.

(LUNAWADA STATE, REWAKANTHA.)

Ēk māṇah-nē bē chhōrā hatā. Nē tēō-mā-nā nānāē
 One man-to two sons were. And them-in-of by-the-younger
 bāp-nē kīdhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mā-thī
 the-father-to it-was-said that, 'father, property-of portion is, that-in-from
 ēk bhāg ma-nē āp.' Tēnē tēō-nē dōlat vēchī āpī.
 one share me-to give.' By-him them-to property having-divided was-given.
 Nē thōdā dādā pachhī nānō chhōrō badhu bhēgu karīnē vēg⁴lā
 And few days after younger son all together having-made far
 gām jyō, nē tyā uphāḍī karī pōtānō paisō
 village went, and there extravagance having-made his money
 udāvī dīdhō, nē badhu maḍāḍī nākhyu. Pachhī tē
 having-squandered was-given, and all having-cleared was-thrown. Then that
 gām-mā mōṭō kār paḍyō. Pachhī tē-nē vītāwā lāgyu. Pachhī
 village-in great famine arose. Then him-to to-pain it-began. Then
 tē gām-nā rēnār-nē tyā rīyō. Nē tēnē pōtā-nā
 that village-of citizen-of at-the-house he-stayed. And by-him his
 chhētar-mā huwarō. chār⁴wā mōk⁴lyō. Pachhī huwarō jē sēgō khātā
 field-in swine to-feed he-was-sent. Then swine what husks eating
 hatā, tē khāī pōtā-nu pēt bhar⁴wā-nī mar⁴jī thāī, kōīē
 were, those having-eaten his belly filling-of wish became, by-anybody
 āpyu nahī.
 was-given not.

The Naik^adas of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā*, etc. Compare *wāchhaḍi-lā*, for the calf; *tih-nē*, to-her; *ākhyā*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

NAIK^aPĪ DIALECT.

(JAMBUGHODA, REWAKANTHA.)

Muh-nī	ḍag ^a rī	sawār-nī	char ^a wā	gai.	Tih-nī	wāchhaḍi	ghēr	āchh ^a tī.
<i>My</i>	<i>cow</i>	<i>morning-in</i>	<i>to-graze</i>	<i>went.</i>	<i>Its</i>	<i>calf</i>	<i>in-house</i>	<i>was.</i>
Tī	gāi	tih-nē	chāṭinē	ubhi	rahī.	‘Dadā,	tū	wāchhaḍi
<i>That</i>	<i>cow</i>	<i>it</i>	<i>having-licked</i>	<i>standing</i>	<i>was.</i>	<i>‘Darling,</i>	<i>thou</i>	<i>the-calf</i>
chhōḍ.	Wāchhaḍi	dhāw ^a tī	hōi	ēṭlē	hāy	dudh	kahāḍū.	‘Āyā,
<i>loose.</i>	<i>The-calf</i>	<i>sucking</i>	<i>may-be</i>	<i>in-so-much</i>	<i>I</i>	<i>milk</i>	<i>will-draw.</i>	<i>‘Mother,</i>
badhū	nahā	kahāḍi	lēa;	thōḍā	kahāḍ ^a jē,	bis ^a rā	wāchhaḍi-lā	
<i>all</i>	<i>not</i>	<i>having-drawn</i>	<i>take;</i>	<i>a-little</i>	<i>draw,</i>	<i>the-rest</i>	<i>the-calf-for</i>	
thōw ^a jē.	‘Bahu	dhaj,	dadā.	‘Āyā,	gāi-nā	dudh	pīam	ma-lā
<i>leave.</i>	<i>‘Very</i>	<i>well,</i>	<i>darling.</i>	<i>‘Mother,</i>	<i>the-cow-of</i>	<i>milk</i>	<i>to-drink</i>	<i>me-to</i>
bhārē	dhaj	gamyā	‘I	thōḍāk	pī.	Tarē	sāj-nē	khāwā-mā
<i>very</i>	<i>well</i>	<i>is-liked.</i>	<i>‘This</i>	<i>little</i>	<i>drink.</i>	<i>Then</i>	<i>evening-in</i>	<i>food-with</i>
dudh	tu-lā	āpīh.						<i>much</i>
<i>milk</i>	<i>thee-to</i>	<i>I-will-give.</i>						

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, ‘darling, loosen the calf; I will milk the cow so that the calf may suck.’ My child said, ‘mother, don’t draw all the milk, but only a little, and leave the rest for the calf.’ ‘Very well, darling.’ ‘Mother, I am very fond of cow’s milk.’ ‘Well, drink this drop. I will give you much milk for your supper in the evening.’

In the Panch Mahals Naik⁴dī is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suffix *lā*, which is used in addition to the Gujarātī suffix *nē*, also has the form *nā*; thus, *tz-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*; thus, *paisā āp⁴lā*, the money was given; *pāp kar⁴nā āchhi*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK⁴DĪ DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

Ēk	manakh-nē	bēn	putas	hōnā.	Nē	tiḥ-mā ⁴ -nā	nānāē	
One	mān-to	two	sons	were.	And	them-in-of	by-the-younger	
ābās-nē	ākheḷ	kē,	‘ābās,	paisā	āchhē	tā-ma-lā	ma-lā	bhāg
father-to	was-said	that,	‘father,	money	is	that-of	me-to	share
āp. ⁴	Nē	tiḥ-nē	paisā	hastāt	hō	yās-lā	wāṭi	
give. ⁴	And	him-by	money	in-hand	is	them-to	having-divided	
āp ⁴ lā.	Nē	thōḍā	dan	pachhē	nānō	pōy ⁴ rō	jēṭ ⁴ lā	astā
was-given.	And	a-few	days	after	the-younger	son	as-much	‘ was
at ⁴ lā	badhā	ēk ⁴ thā	karinē	bhārē	dūr	malak-mā ⁴	giyō,	
so-much	all	together	having-made	very	distant	country-in	went,	
nē	tyā	mōj-majā-mā ⁴	pōtānā	paisā	udāvi			
and	there	pleasure-and-enjoyment-in	his-own	money	having-wasted			
ṭāk ⁴ nā.	Nē	tiḥ-nē	badhā	khar ⁴ chī	ṭāk ⁴ yā	awār-pahōr		
were-thrown.	And	him-by	all	having-spent	was-thrown	then-after		
tī	mulak-mē	bhārē	dukāl	paḍyā;	nē	hōyā ⁴ -nē	ṭāṅk ⁴ sāl	paḍ ⁴ wā
that	country-in	a-great	famine	fell;	and	him-to	want	to-fall
bājhi.	Tō	jāinē	tē	malak-nā	rahēnār-mā ⁴ -nā	ēk-nē	tābā	
began.	He	having-gone	that	country-of	inhabitants-in-of	one-of	there	
rīhō;	nē	tiḥ-nē	pōtā-nā	khētar-mā ⁴	suw ⁴ rā ⁴ -nē	tīnā	chār ⁴ wā	
remained;	and	him-by	his-own	field-in	swine	him	to-graze	
mōk ⁴ lyā.	Nē	jē	sīngō	suw ⁴ rā ⁴	khātā	chhi	tiḥ-mā ⁴ -thī	pōtā-nū
was-sent.	And	which	hunks	swine	eating	were	them-in-from	his-own
pēṭ	bhar ⁴ wā-nē	man	hōtō,	nē	kōiē	tī-nē	nahī	āpēl;
belly	to-fill	mind	was,	and	by-anyone	him-to	not	was-given;

nē tō būsīyār hunā tyārō tī-nē ākhyū kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, 'my
 ābās-nā kat'lā majuriyā-nē jāj bhākar āchhī, paṇ huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
 bbukhē duḥkh pāmū chhū. Hāi uṭhīnē mōh-nā ābās
by-hunger misery suffering am. I having-arisen my father
 hārē jāū nē tī-nē ākhīs kē, "ābās, hay agāh sāmā
near will-go and him-to will-say that, "father, I heaven against
 nē tuh-ṇī āgaḷ pāp kar'nā āchhī; nē āmī tuh-ṇō putas
and thy before sin made is; and now thy son
 ākh'wā hay nahā-milē; mōh-nē tuh-ṇā majuriyā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
 jēwō gaṇ." Nē tō uṭhīnē tih-ṇā ābās hārē gīyā. Nē
like count." And he having-arisen his father near went. And
 tō āmī ghaṇā vēg'lā astā tō tih-nā ābāsē tē-nē
he yet far distant was meanwhile his by-father him-to
 bhārēlā, nē tih-nē dīyā jēti, nē tō dhām-dainē tih-ṇī
he-was-seen, and him-to compassion came, and he having-run his
 kōṭ vīṭāyā nē tih-nē kōkā karyā. Nē putas-lā tih-nē
neck was-embraced and him-to kisses were-made. And the-son-by him-to
 ākhyā kē, 'ābās, hay agāh hāyā nē tuh-ṇī āgaḷ pāp
it-was-said that, 'father, I heaven against and thy before sin
 kar'nā āchhī; nē āmī tuh-ṇō putas ākh'wā nahā-milē.
made is; and now thy son to-be-called am-not-worthy.'
 Paṇ ābāsē pōtā-nē chākar-lā ākhyā kē, 'dhaj sud'kū
But by-the-father his-own servant-to was-said that, 'good clothes
 āṇā nē i-lā puṅg'rāwā; nē tih-nē bāthē vīṭi ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
 khur-mē jōḍā puṅg'rāwā; nē āpu khāinē alaṅg kar'jē,
on-feet shoes put; and we having-eaten merriment will-make,
 kasā-kē ō mōh-nā putas marī gayā astā, tō pāchhā jīw'tā hōnā;
because this my son having-died gone was, he again alive became;
 nē takāi gayēl, tē jadyā chhē. Nē hōyā-lā alaṅg wāy'dā.
and lost gone, he found is. And they merriment began.

The Naik'dī dialect of Surat is still more influenced by Marāṭhī than was the case with the language of the Naik'das of Rewakantha and the Panch Mahals. Thus, we not only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāṭhī oblique form. Thus, *dēsā-mā*, in the house. Another dative suffix is *dai*; thus, *māṇ'sā-dai*, to a man. The genitive and the conjunctive participle are formed as in Marāṭhī; thus, *paisā-chā bhāg*, a share of the property; *uḍ'wūn*, having squandered; *karū-nē*, having done. Similarly also *mājā*, my; *tujā nāw*, thy name; *rahun*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the same change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also note forms such as *lāgīn*, he began; *hōjīn*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

NAIK'DĪ DIALECT.

(DISTRICT SURAT.)

Ēk	māṇ'sā-dai	bēn	dīkh'rēs	āsī.	Tē-mā ^ṇ -chē	dhāk'lē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>by-the-younger</i>
bāhās-dai	ākhi,	'bāhās,	mā-lā	paisā-chā	mā-lā	bhāg dē.'
<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>me-to</i>	<i>money-of</i>	<i>me-to</i>	<i>share give.'</i>
Nē	tēṇē	paisā	wāṭhū	ōpī.	Tē	thōḍā dīs māgē
<i>And</i>	<i>by-him</i>	<i>money</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Then</i>	<i>a-few days after</i>
dhāk'lē	dīkh'rēs	badhā	ēk'thā	karūnē	dūr-chē	dēs
<i>by-the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>having-made</i>	<i>distance-of</i>	<i>country</i>
giā,	nē	tathai	majhā	karūnē	paisē	uḍ'wūn mēli.
<i>went,</i>	<i>and</i>	<i>there</i>	<i>pleasure</i>	<i>having-made</i>	<i>money</i>	<i>having-wasted was-thrown.</i>
Nē	badhā	khar'chu	mēh'li	māgē	tē	dēsā-mā mōṭō
<i>And</i>	<i>all</i>	<i>having-spent</i>	<i>was-thrown</i>	<i>afterwards</i>	<i>that</i>	<i>country-in a-great</i>
dukāl	paḍīn,	nē	tabā-lā	āp'dā	paḍaw	lāgīn.
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-fall</i>	<i>began.</i>
Nē	tō	jāhūnē				
<i>And</i>	<i>he</i>	<i>having-gone</i>				
dēsā-chā	wat'nī-mā ^ṇ -chē	ēkā	hārī	rahun	lāgīn.	Nē tēṇē pōtā-chā
<i>country-of</i>	<i>natives-in-of</i>	<i>one</i>	<i>with</i>	<i>to-live</i>	<i>began.</i>	<i>And by-him himself-of</i>
khēt'rā-mā	bhōṇḍ	chāraw	daṇ'dī.	Tē	jē	sēng bhōṇḍ khāt
<i>field-in</i>	<i>swine</i>	<i>to-graze</i>	<i>it-was-sent.</i>	<i>Then</i>	<i>which</i>	<i>husks swine eating</i>
āsī	tē-mā-thī	pōtā-chā	pēṭ	bharūū-chī	tyā-chī	mar'jī āsī, nē
<i>were</i>	<i>those-in-from</i>	<i>himself-of</i>	<i>belly</i>	<i>filling-of</i>	<i>him-of</i>	<i>wish was, and</i>

kōh^hnē ōpī nahi ; nē tōhō hōśiār hōijīn . tahī tēnē
by-anyone was-given not ; and he on-senses became then by-him
 ākhi jē, ' mājā bāpā-chē kalēk majurā-chē ghaṇē bhākar āhē ;
it-was-said that, ' my father-of many servants-of much bread is ;
 paṇ māī bhukē marat āhē. Maī ūṭhū-nē mājā bā-pāsē
but I by-hunger dying am. I having-arisen my father-to
 jāhī, nē tahā-lā ākhī jē, " māī par^mmēśarā-chē nē tujā
will-go, and him-to will-say that, " by-me God-of and thine
 pāp karī āhē, nē ātā^h tujā dikh^hras ākhū . ghaṭai nahī ;
sin done is, and now thy son to-be-called is-proper not ;
 mā-lā tujā majurā-mā^h-chē ēk majur gaṇ." ' Nē tō ūṭhūnē
me-to thy servants-in-of one servant count." ' And he having-arisen
 pōtā-chā bāp-sī giā.
his-own father-to went.

MĀWOHĪ.

The Māwohīs or Mauchis are a Bhīl tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvits, and are mostly cultivators.

The Wārīs of Khandesh are said to speak a form of Māwehī. Compare Vol. vii. pp. 141 and ff.

The estimated number of speakers of the Māwehī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Mavohi and Pavra Dialects*, Bombay Government Central Press, 1902.

Māwehī is a dialect of Gujarātī Bhīlī of the same kind as Chōdhri, Dhōdiā, Gāmtī, Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhīl dialects. Thus, *bōhī*, a sister; *bōh*, sit; *kōī*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and *tō*, thy; *tyāhā*, *tyāā*, and *tyā*, his; *ēhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *kōī*, having done; *bōlē-hē*, he says; *ē-hē*, it comes.

An *r* is usually dropped between vowels; thus, *kōī*, having done; *mōū*, I may die; *dūu*, far; *bōhī*, i.e. *bharī*, having filled.

S is replaced by *h*; thus, *dōhō*, ten; *bē vīhī*, forty; *wōhatī*, dwelling; *nhā*, run. Forms such as *paīsō*, or *paīsō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son; plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms; thus, *jāyā*, they became; *lāgē*, they began. The plural of other masculine bases usually ends in *ē*; thus, *dōg^orē*, cattle; *duk^orē*, pigs; *māhē*, men. Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhiā* or *pōhiō*; *ghōdī*, a mare; plural *ghōdiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *mauj-mā*, in merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter; *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marāṭhī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *hē*, *hē*; thus, *māhē*, by the man; *ābōhē pāṅgad dēni*, the father-by a-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōy^orā-hān*, to the sons.

The ablative is formed by adding *nē*; thus, *rānā-māy-nē*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

mā ābō-hā kōlā āw^otyā-hāl, to how many servants of my father's; *bhōg^owān-ē ihĩ*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house; *pōhi-ē*, of a daughter.

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields; *gahā-mē*, in the house. *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

Pronouns.—The following are the personal pronouns :—

<i>ē</i> , <i>ēhĩ</i> , <i>ahĩ</i> , I.	<i>tũ</i> , thou.
<i>mayē</i> , by me.	<i>tuē</i> , by thee.
<i>uāl</i> , to me.	<i>tul</i> , to thee.
<i>mā</i> , my.	<i>tōhō</i> , <i>tōō</i> , <i>tō</i> , thy.
<i>amhā</i> , <i>amā</i> , we.	<i>tumhā</i> , <i>tumā</i> , you.
<i>amhē</i> , <i>āmē</i> , our.	<i>tumhē</i> , <i>tumē</i> , your.

Demonstrative pronouns are *ō*, fem. *ih*, obl. *yā*, this; *tō*, fem. *tī*, obl. *tyā*, that; *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēp^olō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kū* or *kō*, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>hāũ</i> , <i>hũ</i> .	Plural, 1. <i>hējē</i> .
2. <i>hai</i> , <i>hē</i> .	2. <i>hētā</i> , etc.
3. <i>hai</i> , <i>hē</i> .	3. <i>hētā</i> , etc.

Or *hē*, *hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhē*, thou livest; *ākhē*, he said; *mā sōdē*, or *sōdē-hē*, don't leave me.

The present tense of finite verbs is formed as follows :—

thōkũ-hũ, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōk^otā-hā* or *thōk^otē-hē*. In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes; and in the plural *jāhũ*, we go; *jāhē*, you go; *jāhē* or *jā*, they go.

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc.; thus, *gōyō*, he went; *lāgē*, they began; *ēnā*, we came; *gunhō kōlō hai*, sin is done; *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōk^onō*, to beat, is,—

Singular, 1. <i>thōkihĩ</i> .	Plural, 1. <i>thōkũ</i> , <i>thōkuhũ</i> .
2. <i>thōkihi</i> .	2. <i>thōk^ohĩ</i> , <i>thōkĩ</i> .
3. <i>thōkĩ</i> .	3. <i>thōkihĩ</i> , <i>thōkĩ</i> .

Other forms are *dēĩ*, I shall give; *rōhĩ*, I shall be; *kōhũ*, we shall make. The form *hōrĩ*, I may be, seems to be miswritten for and identical with *rōhĩ*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simeon, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simcox remarks that the native who prepared the texts for him has to some extent been influenced by Marāṭhī, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

MĀWCHĪ DIALECT.

(KHANDĒSH.)

SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yōkā māhū-lā bēn pōhē hatē. . Tyā-māy-nē wāhānō pōhō
A man-to two sons were. Them-among-from the-younger son
 ābōhō-lā ākhē, 'ābā, mā wātō jī jin^agī ē-hē tī māl
father-to says, 'father; my share what property comes that to-me
 dējē.' Pāchhē tyāē āpē jin^agī tyāhā wātī dēnēl.
give.' And by-him his-own property to-them having-divided was-given.
 Pāchhē dighā dilī nāy jāyā tāw wāhānō āpē jin^agī ēk-thāī
Then many days not became then the-younger his-own estate together
 kōī dighā dūu mulukhā-mā niñghī gōyō. Pāchhē tā
making a-far distant country-into having-started went. Then there
 tyāē mauj-mā rōhī hōggā paīsā udāvi dēnā.
by-him riotous-living-in having-lived all coins having-squandered were-given.
 Tyāē hōggā paīsā khōrcha kōī dinā tāwal tyā
By-him all coins expense doing were-given that-time that
 mulukhā-mā jābarō . kāl pōdyō; pāchhē tyāhāl ōḍ^achan pōḍ^awā
country-in a-mighty famine fell; and to-him difficulty to-fall
 lāgi. An tō gayō an tyā wōhati-māy-nē yōk asāmīl
began. And he went and that habitation-among-from one to-man
 milyō. Tyāē tyāhāl āpē khēti-māy ḍuk^arē chārā-hāṭī
joined. By-him to-him his-own field-into swine grazing-for
 dawāḍī dēnā. Ḍukar jō kōṇḍō khāyē tō tyāhāl jōḍatō,
having-sent was-given. Swine which lunks ate that to-him were-got.
 tō pēt bōhī khātō; panē tyāhāl kōḍa māhē
then belly filling he-would-have-eaten; but to-him any by-man
 dēnō naī. Pāchhē tyāl ōkkal ēni tāwal tō bōlē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my

ābōhā ihī kōlā āw^ttyā-dhōr^kkyā-hāl dighi pēt bōhī
father's near how-many ploughmen-herdmen-to much belly filling
 ghātā-bbākēhē jōdē-hē; an ē ihī bhukē mōū; ē ami
bread obtained-is; and I here with-hunger am-dying; I now
 uṭhinē ābōhā pāī jāyē tyāhāl ākhihī, "ābōhō, ēhī tuhī an
arising father near going to-him will-say, "father, I with-you and
 bhōg^wān-ē ihī gunhō kōlō haī; ēhī āj-nē tōhō pōhō
God-of with sin done have; I to-day-from your son
 dēkhāyō naī; māl ēk tōhō autyā-mā rakhī lē."'
seen am-not; me one your servants-among having-kept take."
 Pāchhē tō uṭhyō anē ābōhō-ēsē ēnō. Abēhē tyāhāl
Then he arose and father-near came. By-the-father to-him
 dūu dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
 tyā gōdhi-māy bilagī pōdyō, an tyāhē pōhāl guḷā dēnō.
his neck-on embracing fell, and by-him the-son-to a-kiss was-given.-
 Pāchhē ābōhō-lā ākhē-hē, 'ābbā, miyē bhag^wān-ā pāp kōyēl, aju
Then father-to he-says, 'father, by-me God-of sin was-done, and
 tō-bi pāp kōyēl; ēhi tōhō pōhō dēkhāyō (sōbhāyō) naī.
your-also sin was-done; I your son to-be-seen (to-become) am-not.'
 Panē ābōhō autyāhāl ākhē, 'hāri kuḍṭī lēi ijē tī
But the-father to-servants says, 'good a-robe having-taken come that
 tyāhā āng-mā ghālī dā; an hātā-māy yōk mundi, pāgā-mā mōchē
his body-on having-put give; and hands-on one ring, feet-on shoes
 ghālī dā; pāchhē āpē khāī-piñ-nē maujā kōhū;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
 ēlō mā pōhō mōī gayōl, tō ami jiv^ttō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
 tākāī gōyō, tō ami jadyō.' Hōgāhē mōjā kōtē
having-been-thrown-away went, he now is-found.' All merriment to-do
 lāgē.
began.

Tyāhā mōṭhō pōhō rānā-māy hatō. Tō rānā-māy-nē niñghī
His elder son field-in was. He field-in-from starting
 gōhā pāī ēnō an nāch^ttē-hē an gīt gātē-hē
of-house near came and dancing-are and song singing-are
 wātē wanāyō. Tyāhē āpē autyāl hāt kōin
on-the-way it-was-heard. By-him his-own to-servant calling having-made
 hōdē-hē, 'ēlā kāy gōrdi kōī, rōhyā?' Tō tyāhāl ākhē, 'tō bahā
he-asks, 'these what noise making are?' He to-him says, 'thy brother
 ēnō-hō; an tō gō-hō hārō ēnō-hō tyā-māy tō ābōhē
come-has; and he to-house safe come-has therefore thy by-father

pāṅgāḍ dēni.' Tō ragawāyō an gāhā-mē nai jāy.
a-feast was-given.' He got-angry and house-in not would-go.
 Tyā-hāṭi tyā ābōhō bāā yēnō an tyāhā rāyō kōyā. Tō
Therefore his father out came and his entreaties were-made. He
 ābōhōl ākhyā, 'dēkh ābōhō, ēhī tōhō olā dihī chāk'rī kōī, an
to-father said, 'see father, I- your these days service did, and
 tō hōbad kōdhī mōdyā nahī; an mā hōb'ti milī mauj
your words ever were-broken not; and my friends with merriment
 kōrā-hāṭi tuē māl olā dihā-māy ēk pāṭhādā bī nai
making-for by-thee to-me these days-in one kid even not
 dēnā; jyā pōhē tō jin'gi thayyō hāṭi uḍāvi
was-given; which by-son your property women for having-wasted
 dini tō ēnō tōlā-māy tyāhāl pāṅgāḍ dēni.' Pāchhē ābōhō
was-given he came that-in to-him a-feast was-given.' Then the-father
 tyāhāl ākhē, 'tū hōggā dihī mā pāī rōhē; jē mā pāī
to-him said, 'thou all days my near art-living; what me with
 haē tē hōggā tō-oh haē; tō bahā mōī gōyō hatō, tō
is that all thine-alone is; thy brother having-died gone was, he
 ami jiv'to jāyō; ṭākāī gōyō hatō, tō ami jādyō;
again alive became; having-been-lost gone was, he again was-found;
 yā-hāṭi āpē mauj kōr'nī hārā hatā."
this-for by-us merriment to-be-made good was."

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār'bhārī hātō. Tō rānā-māy pāī bōy.
One village-headman there-was. He - field-in water was-filling.

Tōlā-māy pāt dhōī mōgē yōni. Tī mōgē kāy bōl'ti
Then channel holding a-crocodile came. That crocodile what speaking
lāgi, 'kār'bhārī, ahī gōṭh ākhu-hū, tī wanāī lijē.' Kār'bhārī
began, 'O-kār'bhārī, I a-story tell, that hearing take.' The-kār'bhārī
til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōī-māy
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pōchādī dē; tul ahī māsē dhōī dēī.' Tōlā-māy
having-conducted give; to-you I fishes catching will-give.' Then
kār'bhārē til ukhalī lidī, nōī-māy rēkāō
by-the-kār'bhārī her having-lifted she-was-taken, the-river-in on-the-sand
lāī gayō. Tō ākhē, 'tul rēkāō sōḍī dāū?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give?'
Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōḍē.'
She says, 'me water-into having-taken go; here not leave.'
Tōlā-māy tō māṇḍī-ōlā pāyā-māy lāī gayō; kār'bhārī ākhē,
Then he thigh-deep water-into having-taken went; the-kār'bhārī says,
'īhi sōḍū.' Tī ākhē, 'māl īhi mā sōḍē-hē' kōm'rā-ōlā
'here I-may-leave.' She says, 'me here not thou-leavest' waist-deep
pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōḍū?' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She
ākhē, 'īhi mā sōḍē.' Maṅ ghōgī-ōlā pāyā-māy lāī gōyā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.
Pāsē tō kāy ākhē, 'īhi sōḍū?' Tī ākhē, 'sōḍī-dē.'
And-then he what says, 'here may-I-leave?' She says, 'leave.'
Tēhē sōḍī dēni. Tī pāyā-māy talīl jāī
By-him having-left she-was-given. She water-into to-the-bottom going
bōṭhī, pāḡāl dhōī lidā. Pāsē tā yōk bail chōṭā-chōṭā
sat, the-foot holding was-taken. Then there one ox grazing-grazing

pāyāo yanō. Tyāl kār'bhārī ākhē, 'māl mōgē dhōī
on-water came. To-him the-kār'bhārī says, 'to-me by-crocodile holding
 rākhyā, māl sōḍī dēwād.' Tō bail kāy ākhē, 'tū,
is-kept, me having-released cause-her-to-give.' The ox what says, 'you,
 ahī nawā hatō tāw kāmāi kōi khādī; ami ahī nimbar
I young was then cultivation making did-eat; now I old
 hōi gōyā ami māl dān nāy chārō nāy; aī kāī
having-become went now to-me grain not grass not; I at-all
 sōḍū nāy.' Bail pāi piñē niñhī-gayō. Tōlā-māy
will-release not.' The-ox water having-drunk went-away. In-the-meantime
 tyāja ghōḍō yēnhō; ghōḍāl kāy ākhē, 'māl mōgē dhōī
his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding
 rākhyā, sōḍavi dējē.' Tō ghōḍō kāy ākhē, 'ahī
is-kept, having-caused-her-to-release-me give.' The horse what says, 'I
 nawā hatō tāw bōhi phirē; ahī dāyō jāyō māl chōndī
young was then riding you-went-about; I old have-become to-me grain
 nāy chārō nāy, ahī kāī sōḍū nāy.' Pāsē gāy yāni;
not grass not, I at-all will-release not.' Then a-cow came;
 til ākh'tā lāgyō, 'māl mōgē dōhyō.' Tī gāy kāy ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,
 'ahī kāy kōū? ahī nōbi hatī tāw mā dudh kāḍhi khādā;
'I what should-do? I young was then my milk drawing you-ate;
 ami dāī hōi gōi māl dān nāy chārō nāy, ahī kāy
now old having-become I-went to-me grain not fodder not, I at-all
 sōḍū nāy.' Pāsē kōlhō ēnō; tyāl kār'bhārī ākhē,
will-release not.' Then a-jackal came; to-him the-kār'bhārī says,
 'kōlā bhāū, māl mōgē dhōī rākhyā, tū māl sōḍī-dē.'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'
 Pāsē kōlhā kāy ākhē, 'kār'bhārī, tū gāṇḍō hay; tūl
Then the-jackal what says, 'O-kār'bhārī, you a-fool are; to-you
 mōgē dhōyā nāy; tō hātā-māy dēngārō hay tō dhōyō.
by-the-crocodile is-held not; your hand-in a-rod is that is-held.'
 Mōgē uṭhī pāg dēnō sōḍī an dēngārō
The-crocodile-by getting-up foot was-given having-let-loose and the-rod
 dhōī lidō. Tōlā-māy kār'bhārī nhāi pōḍyō.
holding was-taken. In-the-meantime the-kār'bhārī having-escaped fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

{ No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

MAWCHĪ DIALECT.

(DISTRICT KHANDESH.)

SPECIMEN III.

Ēk mahāl bēn pōhā hatē. Tyā-mē-nē wāy'hānō pōhō ābāl .
One to-man two sons were. Them-in-of the-younger son to-father
 akhē-hē, 'ābā, jō māl-pōy'chhō mā bhāgē i tō
says, 'father, what property-(and-)money my in-share comes that
 māl dē.' Pāchhē ābāhē ēlā pōy'rāhān māl wāṭī
to-me give.' Then by-the-father those to-sons property having-divided
 dēnā. Pāchhē thōdyā diham wāy'hānō pōhō ēlō bādō māl
was-given. Then a-few in-days the-younger son that whole property
 ēk'tō kōinē mul'khāl nigī gōyō, anē tihī jāinē
together having-made to-a-country having-gone went, and there having-gone
 dām'rayē ēlō bādō paīsō kharchī ṭākiō. Pāchhē
in-luxurious-living that whole money having-spent was-thrown. Then
 ēlāyē ēlō bādō paīsō kharchī ṭākiō tōvē ēlā mul'khām
by-him that all money having-expended was-thrown then that in-country
 mōṭō kāl pōḍiō, tē-kōinē ēp'lāl mōṭhi ōkhō pōḍā lāgiō.
a-great famine fell, therefore to-him great difficulty to-fall began.
 Pāchhē ēlō pōhō ēlā-ch mul'khā-mē-nē ēk mahāhī jāinē
Then the son that-very country-in-of one to-gentleman having-gone
 rōyō. Tiyeṇē tyāl dōg'rē chār'ā āpē rānām dōw'dyō. Tōvē
lived. By-him him cattle to-graze his in-jungle was-sent. Then
 hāw'jē jyā jhādā-chhāl khātē-hē tī khāinē tō āpē dēḍ
the-pigs what trees-(and-)husks eating-were that having-eaten he his belly
 bōvī ēhē tyā mōnām vichār yanō; anē kūyē tyāl
should-be-filled so his in-mind a-thought came; and by-anybody to-him
 kāi dēnō nāy. Tēn-pāchhē ēlō sud'wō yēinē ākhā
anything was-given not. Afterwards he on-senses having-come to-say
 lāgyō, 'mā ābāhā kōlā āw'tyāhān bhōr'pūr bhākē hēy, ān
began, 'my father's how-many to-servants sufficient bread is, and
 āi bhukō mōhū. Āi uṭhīnē mā ābāhē jāhī an tyāl
I of-hunger die. I having-arisen my to-father will-go and to-him
 ākhīhī, "ābā, māyē dēw hōmōr chhōḍinē tō hōmōr pāp
will-tell, "father, by-me God before having-forsaken of-thee before sin

kōyō hēy; āmī-pāhēn tō pōhō ākhā āi wāj'vi nāy, tō ēk'dā
done is; henceforth thy son to-tell I fit am-not, thy one
 āw'tyā pōr'mānē māl thōw." Tēn-pāchhē ēlā uṭhīnē āpē
servant like me keep." Afterwards he having-arisen his-own
 ābāhī gōyō. Tōvē tō dur hē olām tyā ābōhō tyāl
to-father went. Then he a-far is meanwhile his father him
 hēinē rōḍā lāgyō, anē tiyē daudī jāinē tyā gōghim
having-seen to-cry began, and by-him running having-gone his on-the-neck
 bil'gi pōdyō anē tyā mukō lēdō. Pāchhē pōhē tyāl
embracing fell and his kiss was-taken. Then by-the-son to-him
 ākhyō, 'ābā, dēw hōmōr tō hōmōr āi pāp kōyō hē,
it-was-said, 'father, God before of-thee before (by-)me sin done is,
 anē āmī-pāhīnē tō pōhō ākhāha āi wāj'vi nāy hē.' Pōn
and henceforth thy son of-to-be-called I fit not am.' But
 ābāyē āpē āw'tyāl ākhyō, 'hārō khāy'nō āinē
by-the-father his-own to-servants it-was-told, 'good to-eat having-brought
 yāl dā; anē yā āthām viṭi, pāgām jōḍē gālā; pāchhē
to-this-one give; and his on-hand a-ring, on-the-feet shoes put; then
 āpā khāinē mōjā kōhū; kēhē-ki ō mā pōhō mōi
we having-eaten pleasure shall-make; because this my son having-died
 goyō āthō, tō phirīnē jiw'tō jāyō; anē dōw'di gayō āthō, tō jōdyō
gone was, he again alive became; and lost gone was, he found
 hē.' Tōvē ēlē mōjā kōrā lāgē.
is.' Then they merriment to-do began.

NŌRĪ.

Nōrī is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nōrī dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nōrī dialect is related to Barēl, the Bhilī of Rajpipla, Pāwṛī and the Bhil dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *māinū*, to strike; *mōō*, I die; *utā* and *hōtā*, were; *kō*, house; *kōḍō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *honū*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōā*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mē*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ē*; thus, *chhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māhi*, and *mē*.

The usual personal pronouns are,—

<i>ō</i> , I.	<i>tū</i> , thou.	<i>hōnō</i> , <i>wō</i> , <i>tō</i> , <i>yō</i> , he.
<i>mā</i> , my.	<i>tā(ā)</i> , thy.	<i>(ti)yā</i> , his.
<i>amē</i> , we.	<i>tumē</i> , you.	<i>hōnā</i> , <i>tē</i> , they.
<i>māa</i> , our.	<i>tumāa</i> , your.	<i>tiyā</i> , their.

There are, however, several other forms. Thus *māh*, he; *tiyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows :—

Sing. 1. <i>hū</i> .	Plur. 1. <i>hōjē</i> .
2. <i>hōyō</i> .	2. <i>hōyā</i> .
3. <i>hōyō</i> , <i>hōē</i> .	3. <i>hōyā</i> .

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū*, I strike; *rōinū*, he is; *māinū*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dētnū*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, 'āpē, give; bāndā, bind; mēhā, put, kānō, put on.

The conjunctive participle ends in *i* to which *t* or *tē* is usually added. Thus, *khōi*, having spent; *kōit*, having done; *gug^aditē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarātī Bhīlī. Thus, *chārō*, in order to tend; *khāñ*, to eat; *kōinū*, to make.

The form *gōy^anā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

NŌRĪ DIALECT.

(STATE ALI RAJPUT.)

SPECIMEN I.

Kōḍā māṭiyō bēn chhuā utā. Ē-kā-rōtē nānō chhuō bōniyō,
Some man-to two sons were. Them-from younger son said,
 'bāh, jō wāṭō, tū māhu āpē.' Pāchhā thōḍā diho-māhi
'father, what share, that me give.' Afterwards few days-in
 nānō chhuō badu tōlu kōit chhēṭu mulukh jātu-rōēnū.
the-younger son all together having-made far country(-to) going-was.
 Pōh tāh gōitū gāḍāi-mā mālē khōi tākyu. Tahārū
And there went riotousness-in property squandering was-thrown. Then
 tāh badu kāl paḍinō, nabalā hōit gōyu. Tīvi tā
there big famine fell, distressed becoming he-went. Then there
 jātyē tiyā māṭi āyū pāwar rōyū. Tiyāh pāwarō huwar
going then man with servant lived. By-him the-servant swine
 chārō mōkanyu. Tahārū huwar chhuḍē khātu-tū tē chhuḍē
to-feed was-sent. Then swine husks eating-was those husks
 pāwar khātū-tū; pōh tiyā pāwarōh kōḍā khāō nā āpyō.
the-servant eating-was; but that to-servant by-anyone to-eat not was-given.
 Tiyā pāchhē hud āyī, tahārū tū bōniyu, 'māh bāh majuryā
That after sense came, then he said, 'my father's servants
 āwatā, tihō pōṭō pōit rōṭu mīla-hē, pōh ōi phukō mōō.
come, to-them belly having-filled bread got-is, and I with-hunger die,
 Ōi uṭhit māh bāh balah jāhī pōh tiyāh kōhī, "bāh,
I arising my father near will-go and to-him will-say, "father,
 bhag^awān-jī-nē kōa-mā pōh ōi tiyā sām^anu bi^anu kām kōayū. Āmē
God-of house-in and I of-thee(?) before evil deed was-done. I
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhōl
your son to-say worthy not am. Now thou me servant like

rākhe." ' Phirit uṭhit māh bāh āyū gōyū. Tahārū chhēṭu
 keep." ' Again arising he father near went. Then far
 hōtu, tō bāh dēkhit pād'yu, tiyā mōn-mā viehār āvit
 was, then father seeing got, his mind-in reflection coming
 gōyu, pōh gug'ditē gōyū tāh'rō galā-māy tōit gua dētnū.
 went, and running went his neck-on fall'ing kiss was-given.
 Pāchhō māh bāhō bōninū, ' bāh, bhag'wān-jī-nē kōa-mā pōh
 Then he to-father said, 'father, God-of house-in and
 ḍī tiyā sām'nu bij'nū kām kōayū. Āmē tāa chhuu kōō
 I of-thee (?) before bad act was-done. I thy son to-say
 jōgu nāa rōyū.' Pēh chhōā bāh pāw'rōh kōhyū, ' chhōā
 worthy not am.' But his father to-servants said, 'him
 kōatā aṅgar'khō nētā āya; tiyā āk'dyō-māya mundī pōh gōḍā-māya jāhādē
 for cloth taking come; his finger-on ring and foot-on shoe
 kānō. Pōh hājō jāit wāchhaḍō nētā āw yāh wādā; amē
 put. And good having-become . calf taking come it kill; we
 khāū pōh amē rājī huit gōy'nā, kōhtāh mā chhōō
 will-eat and we merry having-become will-go, because my son
 mōit gōinū, tō pāchhō jīwayū; pōh takāt gōyu, tō pāchhō
 having-died went, he again revived; and lost went, he again
 jōḍinu.' Rājī hōit gōy'nā tiwār wālat'nā.
 was-found.' Merry becoming to-go prepared began.
 Tahā dāyarō chhōō khētō-mā utō. Khētō-mā-rōta nik'lit kōa āviyū,
 Then eldest son field-in was. Fields-in-from having-gone house came,
 tiyāh bājē wāj'tē nāch nāchat'nē ham'linū. Pāw'rō bōṇāviyū,
 by-him music playing dance dancing was-heard. A-servant called,
 'eyā kahā ihī kōatā?' Tiya ihī kōhiyū, 'tā pāhiyu āvinū,
 'that why here doing?' By-him here it-was-said, 'thy brother came,
 tahārū tāh bāh hāl miliyu tiyā-kōatā waḍu wāchhaḍu māinū.'
 then thy father safe met therefore big calf was-killed.'
 Tahārū hōnū rihāinū pōh kōa-mā nāhī gōyu. Tahār tiyā
 Then he got-angry and house-in not went. Then his
 bāhū bāh'tu āvit ham'jāu walinū. Tiya bāh hisāb
 father outside coming to-entreat began. By-him father answer
 dēdu, 'tā mē ētē barahē chāk'rī kōaī; jē tū
 was-given, 'thy by-me so-many years service was-done; what thou
 guṭhī kōayā mē guṭhī kōaī. Tahārū hōgā arī khuṣī
 word saidst by-me word was-done. Then friends with merry
 kōāwaliyā tū kadī mālhunē gīdlyō tēw nāh āpiyū. Pōh
 to-make thou ever to-me a-kid even not was-given. But
 itō tāh māl dhan utō, tē udādi tākyō, wō
 so-much thy property wealth was, that squandering was-thrown, that

ahī khawaḍāvīt. dēdho, tōa chhōa āvinū tiyā kōatā ēwaḍu
harlots (?) feeding was-given, thy son came his sake-for such
baḍa wāchhaḍu māinū.' Bāb chhōā kōyū, 'hōi mā chhuā,
big calf was-killed.' The-father to-son said, 'O my son,
tū mā-arī ratajō, pōh māa takō pēsū tāa hōyē. Rāji
thou me-near livest, and my all money thine is. Merry
kōinū bāanū hōyē kā tāh pāhyū mōit gōitū, pāchhō
to-make good is because thy brother having-died had-gone, again
jīviyū; pōh takāt gōitū, pāchhō jōḍiyū.'
revived; and lost had-gone, again was-found.'

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhil dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhil dialects are said to be spoken in the Nawsari Division, *viz.*, Rāṇī, Chōdhri, Dhōḍiā, Gāmṭī, Kōṅkaṇī, Kāthōḍī, Kōṭālī, Māwchī, Naikḍī, Wālvī, and Wārli. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭālī and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārli have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārli of Khandesh are said to speak a form of Mawchī, and the same is probably the case in Nawsari. Kāthōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvī. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Chōdhri, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State:—

Name of dialect.	Old estimates.	Census figures.
Chōdhri	86,258	14,721
Dhōḍiā . . . . .	.. ..	1,784
Gāmṭī	41,615	32,971
Carried over .	127,873	49,476

BHĪLĪ OF BARODA.

Name of dialect.	Old estimates.	Census figures.
Brought forward	127,873	49,476
Kathōḍī	.....	108
Kōṅkaṇī	5,613	3,938
Kōṭālī	.....	279
Māwohī	.....	267
Naikḍī	.....	283
Rāṇī	87,540	11,973
Wālvi	.....	1,667
Wārli	.....	512
TOTAL	221,026	68,503

RĀṆĪ BHĪLĪ.

The eastern portion of the Nawsari Division of the Baroda State is a hill country covered with forests. It is known as the *Rāṇī Mahāle*, i.e., forest districts, and comprises the Mahals of Mahuha, Vyara, Songhad, and the Wakal district of Velachha. One of the Bhil dialects of that district is known as Rāṇī Bhilī, and the number of speakers has been estimated for the use of this Survey at 87,540.

Rāṇī is a dialect connected on one side with Barēl, the Bhilī of Rajpipla, Nōrī, Pāwri, etc., and, on the other, with Chōdhri, Gāmṭī, etc.

We find hard consonants substituted for soft aspirates and an *r* dropped between vowels as in Barēl and connected dialects. Thus, *kōḍō*, horse; *kō*, house; *pūta*, devil (Sanskrit *bhūta*).

An *h* is dropped as in the dialects just mentioned; thus, *atō*, was. A cerebral *ḷ* has been dropped as in Nōrī in *dōā*, eye, and so forth.

The oblique form is used as a genitive, just as is the case in Rajpipla and other districts; thus, *bāh^hkā*, of a father. It also occurs as the case of the agent; thus, *bāh^hkā*, by the father. We also find forms such as *ā kōḍō kōtā waryō-hō āhāy*, that horse how-many years-of is? where the suffix of the genitive is *hō* as in Barēl and connected dialects.

The ablative suffix *dēkh* Rāṇī shares with Pāwri and other dialects.

Māā, my, and similar forms, correspond to Nōrī *māa*, Barēl *māhō*, Rajpipla Bhilī *mā*, and so forth. The same forms are also used in Gāmṭī, etc.

The present tense of the verb substantive is *āhāy*; compare *āhē* in Rajpipla.

The present tense of *ṭhōkⁿnē*, to strike, is *ṭhōkū-hū*, I strike; *ṭhōkō-hō*, thou strikest; *ṭhōkē-hē*, he strikes; plural *ṭhōkⁿtā-hā*. Compare the Bhilī of Rajpipla.

In the future we find forms such as *ṭhōkⁿihī*, I shall strike; *ṭhōkūhū*, we shall strike, etc., corresponding to the usual forms in Rajpipla.

In some of the points just mentioned, and in several other characteristics, Rāṇī agrees with Chōdhri and the other Bhil dialects of the neighbourhood.

It will be sufficient to give the beginning of the Parable of the Prodigal Son as an illustration of the dialect.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

RĀṆĪ-BHĪL DIALECT.

(NAWSARI, BARODA STATE.)

Kōi-ēk	māhāā	bēn	pōy ^r rē	āthē.	Tēhē-mē-dēkh	hānāē
Some-one	of-man	two	sons	were.	Them-in-from	by-the-younger
pōtāā	bāhākā-nē	ākhyū	kē,	'bāhākā,	pūjīō-mā	bhāg āw ^t tō
his-own	father-to	it-was-said	that,	'father,	property-in	share coming
bhāg	mā-nē	dē.	Tiānē	bāhākā	tī	pūjī tiā-nē
share	me-to	give.	His	by-father	that	property them-to
						having-divided

dēnē. Thōḍā dīhī vēā. tāhā tō hānō pōy^{ro} bādū ēk^{thū}
was-given. A-few days past then that younger son all together
 kōinē chbētā dēh-mē phīrā-nē gōyō. Nē tāhī khub mōjā
having-made distant country-in travel-to went. And there much pleasures
 kōā-mē pōtā pūjī udāvi dēdhī. Nē jāhā tē bādū
doing-in his-own wealth having-wasted was-given. And when that all
 khar^{chī} tākyū, tāhā tiā dēh-mē mōtō hukānō pōḍō;
having-spent was-thrown-away, then that country-in great famine fell;
 nē tiā-nē dukh pōḍānē lāgīyū. Nē tō jāinē tiā dēh-mē
and him-to distress fall-to began. And he having-gone that country-in
 wah^{nārā-mā-dēkh} ēk-nē tā rēyō. Nē tiā tiā-nē khētām huw^{rē}
residents-in-from one-of there lived. And by-him him-to in-field swine
 chārānē mōk^{nyō}. Nē jē chhōḍē huw^{rē} khāt^{nē}, tēh-mē tiā
to-graze was-sent. And which hushs swine were-eating, that-in he
 pōtā dēd rāji vēinē bhōw^{tō}, pēn kōḍāē tiā-nē
his-own belly glad having-become would-have-filled, but by-anyone him-to
 āpyū nāi. Nē jāhā tiā-nē akal āli tāhā tiā ākhyū
was-given not. And when him-to sense came then him-by it-was-said
 kē, ‘māā bāh^{kā} kōtā kāmārā-nē jōjīē tiā kōtā pēn
that, ‘my of-father how-many servants-to it-is-required that than even
 jākhū khāānē mīla-hē, anē āhī āi phukē mōhō. Āi uṭhīnē
more to-eat obtained-is, and here I by-hunger am-dying. I. having-arisen
 māā bāhākā pāhī jāi, nē tiā-nē ākhīhī kē, “bāh^{kā}, māyō
my father near will-go, and him-to will-say that, “father, by-me
 jugam āgādī, nē tuē āgādī pāp kōyū-a, nē āmī āi āpō pōy^{ro}
heaven before, and of-thee before sin done-is, and now I your son
 ākhāy ēhēḍō nāi; mā-nē āpō kāmārā-mē-dēkh ēkā-j ēhēḍō
may-be-called such am-not; me-to your servants-in-from one-even such
 gōā.”’ Nē tō uṭhīnē pōtāā bāh^{kā} pāhī gōyō.
count.”’ And he having-arisen his-own father near went.

CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

Surat	.	.	.	.	.	.	.	.	.	.	35,000
Nawsari	.	.	.	.	.	.	.	.	.	.	86,258
TOTAL										.	121,258

The Chōdhri dialect in most characteristics agrees with Gujarāti Bhili. In some points, however, it differs and approaches Marāṭhī on one side and Khāndēsi on the other. *

The short *a* is often pronounced as an open *ō* ; thus, *pōr^amēhar*, God ; *hōglō*, all ; *kōrī-nē*, having made.

L commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw*^o*ḍḍ*, iron; *nēdhō*, taken; *chān*, go; *kāl*, famine; *dōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *khkhôr*, house; *chkhhād*, tree; *fhōg'wān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *ṭhōk^hchyō*, struck; *āp^hchyō*, given, and similar forms of the past tense. Compare forms such as *paḍ^hjyō*, he fell, in the Bbīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phukulāi*, having died (compare Gujarātī *bhul'wū*, to err); *hāruhu*, Gujarātī *sārū*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dīkrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *māṃ^ahē*, men; *hēṅg^aḍē*, husks. Strong feminine bases form their plural regularly; thus, *dikrēhē*, daughters; *khōḍiē*, mares.

The genitive suffix is *nō* (or *nō*), but occasionally *hō* is used instead; thus, *māārē kākāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dīkrihē-nē*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-kō*, his own, in *pōtī-kā khētā-mā*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *viz.* first person *hām* (or *ām*), second and third persons *hā* (or *ā*). The corresponding past tense is *hut'nō* or *hōt'nō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk^ttōm* (or *thōk^ttō-ām*), I strike; *thōk^ttā-hā*, you, they, strike.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*; thus, *gō* and *ganō*, he went; *mōkingyō*, he was sent; *thōk^achyō*, he was struck; *man hōwa*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt^anō*, going.

The future of *thōk^awa*, to strike, is,

Singular, 1. *thōkikh̄*.

Plural, 1. *thōkuh̄*.

2. *thōkēh̄*.

2. *thōk^ah̄*.

3. *thōkii*.

3. *thōkii*.

Another form of the future ends in *wānō*, plural *wānā*; thus, *mār^awānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

CHŌDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek mān^ahā-nē bē dikh^arā hōt^anā. Nē tīā-mā-nā nān^anāhē pōtī-kā
One man-to two sons were. And them-in-of the-younger-by his-own
 ātāhā-nē kay kā, 'ātāhā, pōihā mārē bhāg-nā mu-nē āp.' Tīē
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him
 pōtī-kō dhan tyāhā-nē vēchī āpyō. Nē thōdā dīādā puṭhī tō
his-own money them-to having-divided was-given. And a-few days after that
 nān^anōhō dikh^arō badō ēk^athō karinē chhētē dēhē-mā phīr^anē gō.
younger son all together having-made a-distant country-in to-travel went.
 Nē tīē mōj-majā-mā pōtī-kā pōihā ūdāvi nākhyā. Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And
 jyār tē badō khar^achī nākhyā, tyār tyā dēhē-mā jab^arō
when that all having-spent was-thrown-away, then that country-in a-strong
 kāl paḍyō, nē tyā-nē āp^adā paḍ^anē nāgī. Nē tō jāinē tyā
famine fell, and him-to distress to-fall began. And he having-gone that
 dēhē-mā-nā ēkāhē-īyē rayō. Nē tīē tyā-nē pōtānā khētā-mā phadē
country-in-of of-one-there lived. And by-him him-to his-own field-in swine
 chār^anē mōk^anyō. Nē jyē chhab^adō phadē khāt^anē tyā-mā-thō
to-graze was-sent. And which husks the-swine ate them-in-from
 tīē pōtānō būkō rāji ōvinē bharyō-hōvē, pēn ēkāde
by-him his-own belly glad having-become filled-would-have-been, but by-anyone
 tyā-nē āpya nāi.
him-to was-given not.

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mā hōk'dē chāryā-kar'tnō. Tē ēk dīhī ramāt-mā ām'thī
One boy the-forest-in goats was-grazing. By-him one day play-in useless
 juṭhī hāk māri kā 'palō wāgh āwō, rā dadō, rā dadō.' Otrā-mā
false a-cry was-made that 'that tiger came, O run, O run.' In-the-meantime
 āhē-pāhē khēti-wālā hohē tē daḍi āwā nē hēryō tō wāgh kākī
all-round cultivators there-were they running came and saw then tiger at-all
 milē nī, nē palō pōhō hāmō tēnē fhaṇī hērīnē hahāṇē
was-found not, and that boy on-the-contrary them towards looking laughing
 maṇḍi-gō. Palā hachārā naj'wāi goā nē man-mā khīhaṇō dukh
commenced. Those poor(men) being-ashamed went and in-the-mind much pain
 nāgō. Puṭhī bījī wakh'tē hāchē-hāchō wāgh āwō. Tīār palē pōhē
was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy
 khīhābrāinē hāk māri kākī, 'ō wāgh āwō, rā wāgh āwō.' Fon palā
being-confounded cry was-raised that, 'O tiger came, O tiger came.' But those
 khēti-nā māṇ'hāē yāṇē wāt hāchī mānī kākī nī. Tēthī tiē
fields-of by-men this story true was-believed at-all not. Therefore by-that
 wāghē yāṇē katrēk bōk'dē māri nākh'chē.
tiger his several goats having-killed were-thrown.
 Tīār hērā kākī palē pōhē juṭhō bōnīnē khēti-wālā-nē ṭhagīā
Then see that by-that boy false having-spoken the-cultivators-to cheated
 nī hōtā tō yāṇē atrō badhō haḡāḍ hōtō nī.
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

CHŌDHRI DIALECT.

(SURAT DISTRICT.)

SPECIMEN III.

- A. Tū kāsē ganō rā ?
Thou where wentest eh ?
- B. Hāy hātā-mā ganō.
I market-in had-gone.
- A. Hātā-mā-tha kāblā nāwō ?
Market-in-from what was-brought ?
- B. Tī-tha balja nāwō.
There-from bullock was-brought.
- A. Balja kawda hā ?
Bullock how-old is ?
- B. Pāch warhā-nā hā.
Five years-of is.
- A. Hārā kākh-nē nāwō ?
Eh for-what was-it-brought ?
- B. Khēti kannē.
Cultivation for-doing.
- A. Bija balja hā kā ?
Another bullock is what ?
- B. Bija balja kuḍī-mā hā.
Another bullock stable-in is.
- A. Tōōrē pāhī katrē dōbē hā ?
Thy near how-many cattle are ?
- B. Hāmī mārē pāhī bē baljē, bē phēh'dē, bē gāwdē hā.
At-present of-me near two bullocks, two buffaloes, two cows are.
- A. Tōōrē khētē katrē hā ?
Thy lands how-much are ?
- B. Vihī viṅgē
Twenty bighās.
- A. Tōōrē katrā dāṇā pāk'tā hā ?
Thy how-much corn grown is ?
- B. Tin vihī hārā.
Three score hārā.

- A. Tōōrē katrā rupiā phar^awā-nā hā ?
Thy how-many rupees paying-of are ?
- B. Bē vihi na pāch rupiā phar^atōm.
Two twenty and five rupees I-pay.
- A. Tōōrē kāi karāj hā kā ?
Thy any debt is what ?
- B. Māārē bē vihi na dāha rupiā karāj hā.
My two twenty and ten rupees debt is.
- A. Tū kiār karāj wāl^ahē ?
Thou when debt wilt-pay-off ?
- B. Hōlyē pīhī.
Holi-festival after.
- A. Hāmī kēhē nī ?
Now why not ?
- B. Āju māl nāt vēchāyō.
Still the-goods is-not sold.
- A. Tōōrē pāhi māl katrō hā ?
Thy near goods how-much is ?
- B. Māārē pāhi bē vihi na dāha hārā hā.
My near two twenty and ten hārās are.
- A. Tū warhā-mā katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?
- B. Dāha na pāch hārā.
Ten and five hārās.
- A. Tōōrē katrā dikhrahā hā ?
Thy how-many sons are ?
- B. Tīn dikhrahā.
Three sons.
- A. Tōōrē katri dikhrehē hā ?
Thy how-many daughters are ?
- B. Bē.
Two.
- B. Tōōrē jēthō dikhrohō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?
- B. Āmbā-sī.
Āmbā-with.
- A. Tō katrā warhā-nō hā ?
He how-many years-of is ?
- B. Vihi na tīn.
Twenty and three.
- A. Tōōrē bijō dikhrohō katrā warhā-nō hā ?
Thy second son how-many years-of are ?

B. Vihī.

Twenty.

A. Tō pannāy^{nō} hā kā ?
He married is what ?

B. Kāinī, nāt pannāyō.
No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

- A. Where have you been ?
B. To the market.
A. What have you bought there ?
B. A bullock.
A. How old is the bullock ?
B. Five years.
A. Well, why did you buy it ?
B. For farming purposes.
A. Have you got another bullock ?
B. Yes, in the stable.
A. How much cattle do you possess ?
B. At present I have two bullocks, two buffaloes, and two cows.
A. How large are your fields ?
B. Twenty bighas.
A. How much corn do you grow ?
B. Sixty hārās.¹
A. How many rupees do you pay in rent ?
B. Forty-five rupees.
A. Have you any debts ?
B. Yes, fifty rupees.
A. When will you pay it off ?
B. After the Holi.
A. Why not now ?
B. I cannot yet sell the produce of my farm.
A. How much have you to sell ?
B. Fifty hārās.
A. How many hārās do you want for yourself in a year ?
B. Fifteen hārās.
A. How many sons have you ?
B. Three sons.
A. And how many daughters ?
B. Two.
A. With whom is your eldest son married
B. With Ambā.

¹ A hārā = 7 maunds.

A. How old is he ?

B. Twenty-three.

A. How old is your second son ?

B. Twenty.

A. Is he married.

B. No, he is not married.

GĀMAṬĪ OR GĀMAṬADĪ.

The Gām^aṭas or Gāmiṭs are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows :—

Surat	.	.	.	.	.	.	.	.	.	.	.	.	7,100
Nawsari	.	.	.	.	.	.	.	.	.	.	.	.	41,615
TOTAL												.	<u>48,715</u>

Gām^aṭi is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share; *bhōḍḍē*, swine. *L* is not regularly changed to *n*; thus, *lāk^aḍi*, stick; *lā*, take. *R* between vowels is often dropped, thus, *kōinē*, having done; *mōōtā-hū*, I am dying; *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *ṛē*; thus, *ābbāhāl*, to the father. The usual suffix of the ablative is *rē*; thus, *tā-māy-rē*, from among them.

'My' is *mā* or *māā*; 'thy' *tā* or *tāā*, as in Rāṇī.

The present tense of the verb substantive is,

Singular, 1. <i>hētañ, hū.</i>	Plural, 1. <i>hējyē.</i>
2. <i>hētō, hā, hō.</i>	2. <i>hētā, hā, hē.</i>
3. <i>hēy, hē.</i>	3. <i>hētā, hā, hē.</i>

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *ṭhōk^atā-hū*, I strike; *tō jā-hē*, he goes; *tō ṭhōkē-hē*, he strikes; *amā ṭhōk^ajē-hē*, we strike. Note also *tō ṭhōkī*, he will strike; *amā ṭhōkīhē* or *ṭhōk^ahū*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *muḍā*, break ye; *paḍā*, to fall; *morō*, to die; *chārā*, in order to tend, etc.

In most particulars, however, Gām^aṭi agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

GĀMAṬĪ OR GĀMAṬADĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ek	māhāl	bon	pōhā	ātā,	nē	tā-māy-rē	wāy ^a hānē	pōhō
A-certain	to-man	two	sons	were,	and	them-in-of	by-the-younger	son
ābbāhāl	ākhyō,	‘ābbā,	paihā-ṭakā-māi-nō	mā	bhāg	mān	wāṭi	
to-father	it-was-said,	‘father,	wealth-in-of	my	share	to-me	dividing	

dē.' Nē tyē tyāhāl paihō-ṭakō wāṭi dēnō. Thōdā dīhā-māi
give.' And by-him to-him wealth dividing was-given. A-few days-in
 wāy'hānō pōhō badhō ēk'thō koinē digē chhētē jātō
the-younger son all together having-made at-a-great distance going
 roiyō. Nē tā nāch'wā kud'wā-mā badhā paihā khar'chī ṭākīā.
lived. And there dancing jumping-in all money having-spent was-thrown.
 Ehē koinē badhā paihā udāvī dēnā. Tavē pāchh
Thus having-done all money having-squandered was-given. Then afterwards
 tyā dēh-māi kāl paḍiō. Nē tyāl tān paḍā lāgi. Tēhē
that country-in famine fell. And to-him want to-fall began. That
 koinē tyā dēh-māi-nā ēk'tā tyāi jāinē raīō. Tē māhē
having-done that country-in-of of-one near having-gone he-lived. That by-man
 rānā-māi bhōḍ'hāl chārā daw'dyō. Bhōḍ'hē hūngō kbātē ātē
forest-in to-swine to-graze he-was-sent. The-swine husks eating were
 tā-māy-rē tyā pēt bhar-nī mar'ji ātē; paṇ kīdē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
 nāi. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
 ābb'hātā digā kamār'hāl bhākhīō mil'ti hē, nē hāi-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
 motā hū. Hāi uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhihī
dying am. I having-got-up my father-near will-go and to-him will-say
 kā, "ābbā, māiē Par'mēharā hāmū nē tō hāmū pāp koiēl,
that, "father, by-me God before and thee before sin was-committed,
 nē āmī tā pōhō kawāwā jēwō nāi. Ta kamār'hā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
 mān gaṇ." Pāchh tē uṭhīnē ābbā-pāi giyō; nē tyā ābb'hē
me count." Then he having-arisen father-near went; and his by-father
 digē chhētē-rē tyāl dēkhyō nē tyāl māyā yēnī nē dhāmdinē
much distance-from for-him he-was-seen and to-him affection came and running
 tyāl vil'gī paḍyō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him kisses were-given. That by-boy
 ākhyō, 'ābbā, māiē Par'mēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
 koiēl, nē āmī tā pōhō kawāwā jēwō nāi.' Bāki
was-committed, and now thy son to-be-called fit I-am-not.' But
 ābbē hāṭhāl ākhyō kā, 'hārē phāḍ'kē lēi
by-the-father to-servants it-was-said that, 'good clothes having-brought
 yē nē yāl pow'dāw, nē ēlā hāthā-māi mundī powād, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
 pāgā-māi khāh'dē powād. Āpā khāin majhā kojē. Kēhēka,
fect-in shoes put-on. We having-eaten merriment shall-make. Because,

ō mā pōhō moi giēl, ta pāchhō jiv'tō jāi-hō; nē tākai giēl,
this my son dead gone, he again alive become-is; and lost gone,
 ta pāchhō jady-hō.' Tyā badhā majhā karā lāgiā.
he again found-is.' They all merriment to-make began.

Tyā mōtō pōhō rānā-māi ātō. Tō yēnō nē go pāi yēnē
His elder son forest-in was. He came and house near coming
 tā gīt ākh'tā wanāyā; nē nāch'tā wanāyā. Tyē ēk
there song being-sung heard, and dancing heard. By-him one
 hālihāl hādīnē ākhyō kā, 'ī kai hei?' Tyē
to-servant having-called it-was-said that, 'this what is?' By-him
 ākhyō, 'tā b'hā yēn'lō hei nē tā ābbē ēk jab'rī
it-was-answered, 'thy brother come is and thy by-father one big
 ujānī koi hī. Kēhēkā, tyāl joh'dō ātō toh'dō pāchhō mili-hō.'
feast done is. Because, him as (he-)was such again got-is.'
 Tō khij'wāiō nē go-mē yēnī khuśī nai ātē. Tyā ābbē
He got-angry and house-in coming-of wish not was. His by-father
 tyāl ham'jadyō. Bākī tyē ābbāl ākhyō kā, 'alē
to-him was-explained. But by-him to-father was-said that, 'so-many
 war'hē jāiē tā chāk'rī kov'tō hāū, tā ākh'lō pāchhā phēr'vīhā
years have-gone thy service doing am, thy order back turned
 nāi, bākī mā dūstar'hāl majā karāl ēk bōk'dō paṇ dēp'hā
not, still my with-friends merriment to-make one goat even was-given
 nāi; nē ō tā pōhō hārī hārī theihē ahārī reinē paihā
not; and this thy son good good women with having-lived money
 udāvī dēnā, tyāl mōtī ujānī koi.' Tavē
having-squandered were-given, to-him a-big feast was-done.' Then
 ābbē ākhyō kā, 'bētā, tū rōj māā-rē hei nē badhō
by-the-father it-was-said that, 'son, thou daily me-to art and all
 tōj hei. Āpē majhā karā jōjē; kēhēkā, ō tā b'hā
thine-only is. We merriment make is-proper; because, this thy brother
 moi giēl, tō pāchhō jiv'tō jāi-hō; nē tākai giēl, tō pāchhō
dead gone, he again alive. become-is; and lost gone, he again
 jady-hō.'
found-is.'

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

GĀM'ṬĪ OR GĀMAT'ḌĪ DIALECT.

(NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk dōhā chār pōhē ātē. Bākī tyā-māi barābar hōph nāi
One of-old-man four sons were. But them-in equal harmony not
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh'hāl pāhī bādīnē
was. When he to-die fell, then by-him those to-sons near having-called
 bōhōtā kōyā, nē pāt'liyē lāk'dihē ēk bāāli āāḍīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
 yōk jāāl ākhyō kā, 'ī bāāli tumā muḍā.' Bākī kādā-thī
one to-individual it-was-said that, 'this bundle you break.' But anyone-by
 tī muṭī nāi. Pāchhē tyē dōhē ākhyō kā, 'āmī ēlī
it was-broken not. Afterwards by-that old-man it-was-said that, 'now this
 bāāli chhōḍī tākā, nē yōk yōk jāāl yōk yōk lāk'dī lāinē
bundle having-untied throw, and one one individual one one stick having-taken
 muḍā.' Oh'dā kōyā tōvē hōḍ-dēhē muṭī guī. Tyā pāh'hāl nawāi
break.' Thus (it)-was-done then easily broken went. Those to-sons wonder
 lāgi, nē ābāhāl ēhē kōō-nā kārāṇ puchhyā. Tōvē tyē
felt, and to-father in-this-way to-do-of reason was-asked. Then by-him
 ākhyō kā, 'ēlīo badiō lāk'diō yōk'thyō ātiō, tōvē ēlihē-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength
 dīgō ātā, tēhē tumāhāl hōg'li bāāli muṭē nāi. Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not. When one
 yōk lāk'dī judī pādī tōvē tī hōḍ-dēhē muṭī guī. Ehē
one stick separate was-caused-to-fall then it easily broken went. Thus
 tumā hārō hōph rākhiṇē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
 dēy, nē tumēē dīhī sukh-māi jāi; nē tumā julāinē
may-give, and of-you days happiness-in may-go; and you having-quarrelled
 judā pōḍ'hā, tō tumā yōk yōk lāk'diē-gāē nōb'lā ōvi jābā.
separate will-fall, then you one one stick-like-weak having-become will-go.'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'

DHŌDĪĀ.

Dhōdīā is the dialect spoken by the Dhōḍīās or Dhunḍīās, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōdīā-Naikī*; compare *Naikī-dī*, above, pp. 88 ff.

The following are the revised figures:—

Surat	51,000
Thana	9,000
	<hr/>
TOTAL	60,000
	<hr/>

Like *Naikī-dī*, Dhōdīā has been influenced by the neighbouring Marāṭhī. Thus the singular of strong neuter bases usually ends in *ā* and there are some instances of the use of the Marāṭhī oblique form. Thus, *badhā*, all; but *sōnā*, gold; *gāwā-mā*, in a village; but *muluk-mā*, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son; *bā-nē*, to the father; *mān-hāē*, to a man; *bā-thī*, from a father; *pōhī-nō*, of a daughter; *bā-nē ghar-mā*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*; thus, *bāh*, to the father; *mā*, to me; *pōhīhō*, of a daughter; *Par^mmēharā pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective; thus, *tiyā-mā-thā vīh rupiyā*, twenty rupees from among them.

The following are the principal pronominal forms:—

Mē, I, by me; *mā*, me, to me; *mānō*, my; *āmu*, *āmū*, we, by us; *āmā*, us, to us; *āmⁿnō*, our.

Tu, *tū*, thou, by thee; *tuwā*, thee, to thee; *tūnō*, thy; *tumī*, you, by you; *tumā*, you, to you; *tumⁿnō*, your.

Tē, *tō*, he, that, etc.; *tēnē*, by him; *tā*, *tē*, him, it, etc.; *tānō*, of him, etc.; *tē*, *tē*, they; *tē* or *tēnē*, by them; *tiyā-mā*, in them; *tānō*, of them.

Ō, this; plural *ē*. *Ō*, *o*, what, plural *jē*. *Kun*, who? *kā*, *kahā*, what? *kōnē*, by anyone.

The present tense of the verb substantive is as follows:—

Sing.	Plur.
1. <i>āhē</i> , <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhū</i> , <i>āū</i> .
2. <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhā</i> , <i>ā</i> .
3. <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhē</i> , <i>āy</i> , <i>āē</i> .

The Past Tense is *atō* (*-ā*, *-ī*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhanⁿjāh*, learn (imperative); *karⁿjāh*, do (imperative); *māgēh*, thou mayest ask.

The following is the present tense of the verb *baḍ^awũ* (imperative *baḍāw*), to beat.

Sing.	Plur.
1. <i>baḍ^avũ.</i>	<i>baḍ^awũ.</i>
2. <i>baḍ^avē.</i>	<i>baḍ^awā.</i>
3. <i>baḍ^avē.</i>	<i>baḍ^avē.</i>

The present definite is formed from the present participle. Thus, *tu baḍaṭēlā* or *baḍ^avēlāē*, thou strikest; *āmi baḍaṭ^atā*, we strike; *tumī baḍaṭ^atā*, you strike. The verb substantive is added in order to form a present definite; thus, *mē marētāy*, I am dying.

The form *baḍaṭēlā* or *baḍ^avēlā*, striking, corresponds to Marāṭhī forms such as *mārūt*, striking. It will be seen that the plural is formed from a participle *baḍaṭ^atā*, which corresponds to Marāṭhī *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mē karēt-āhē*, I do; *hami mārūt-āhū*, we strike. Such forms look like a compromise between the Gujarātī and Marāṭhī forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (५). Thus, *mē baḍ^avēthatō*, or *mē baḍ^avē thatō*, I was striking.

The future of *baḍaṭ^awũ* or *baḍ^awũ*, to strike, is formed as follows :—

Sing.	Plur.
1. <i>baḍ^aṭī, baḍ^avī.</i>	<i>baḍ^aṭū, baḍ^awū.</i>
2. <i>baḍ^aṭih, baḍ^avih.</i>	<i>baḍ^aṭā, baḍ^awā.</i>
3. <i>baḍ^aṭi, baḍ^avi.</i>	<i>baḍ^aṭi, baḍ^avi.</i>

Besides this, we also find forms such as *ākhēh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō, ō (yō)*, or *ēlō*. Thus, *paḍ^anō*, he fell; *gō*, he went; *gōā* or *guā*, they went; *mē baḍ^atyō*, I struck; *tēṇē, baḍ^awō* or *baḍ^avēlō*, they struck. Note forms such as *āikhā*, for *ākhya*, it was said. Such also occur in the Gujarātī of Surat.

'I have struck' is *mē baḍ^awō-āhē*. Or *vī* or *bī* may be added to the past participle, as in *kadhēlā-bī*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given; *kadhēlō*, done; and *gō*, gone.

Verbal nouns, such as *karū*, to do; *chārū-lāg*, in order to tend, point to the influence of Marāṭhī. Besides we also find forms such as *baḍaṭ^awũ* or *baḍ^awũ*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

DHŌDĪA DIALECT.

(DISTRICT SURAT.)

SPECIMEN I.

Kuṇi-ek māṇ^ahāē bē pōhā atā. Tyā-mā āy^atē pōhē bāh
A-certain to-man two sons were. Them-among by-the-younger son father
 āgaḷ āikhā, 'bāhā, jē mil^akat māṇē bhāg āvē tī mā
to it-was-said, 'father, what property to-my share comes that me
 dē.' Tēṇē jāṭ^anī mil^akat-nā bhāg pādī dēdhā. Ghaṇā
give.' By-him his-own property-of shares having-caused-to-fall were-given: Many
 dīh unā nāhī ulā-mā^a badhā ēkathā^a kari dēdhā nē
days passed not that-much-in all together having-made was-given and
 āghē muluk^a-mā^a phūrū gō, nē tā^a chhuṭā^a-hāt^abē pōtēō
a-far country-into to-journey he-went, and there riotousness-with his-own
 badhō paiḷō udāḍī lāikhō.¹ Jyār tō badhā^a kharchī
all pice having-squandered was-thrown. When he entirely having-expended
 rah^anō, tyār tiā muluk^a-mā^a bhārē dukāl paḍ^anō, nē tiyā tāṇ
remained, then that country-in a-mighty famine fell, and to-him want
 paḍū lāgi. Tō gō nē tiā gām-nā ēk hēri māṇ^ahāē tā^a
to-fall began. He went and that village-of one citizen to-man near
 ranō. Tēṇē tāṇē khēt^arā-mā^a bhōṇḍē chārū-lāg daw^adyō. Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
 chhālē bhōṇḍē khāyat^ahatē tē khāinē tāṇā pēt bhar^atā,
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
 tē pun tiā kōṇē dēdhē nāhī. Jyār tiā bhān āw^anā
that even him by-anyone was-given not. When to-him senses came
 tyār tī āikhā, 'māṇē bāh-nā badhā^a hālīā^a khāw^a-nā jaḍētāy,
then he said, 'my father-of all hired-servants to-eat is-got,
 nē wāw^alī karētāy, nē mē^a bhukhē mārētāy. Mē^a ūṭhī^a māṇē
and saving they-do, and I with-hunger am-dying. I will-rise my
 bāh-nē tā^a jāī, nē ākhī, "bāhā, mē^a tuṇā nē
father-of near will-go, and will-say, "father, by-me thy and
 Par^amēharā^a pāp kadhā^a āy, mē^a tuṇō pōhō akh^a-wāḍu-nō kām^a-nō nāhī;
of-God sin done is, I thy son to-be-called worthy am-not;
 mā tuṇā hālīā^a kāṇī rākh." Ti ūṭh^a-nō nē bāh-nē pāhē gō.
me thy hired-servant like keep." He arose and father-of near went.

¹ Gujarāṭī nākhyo.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

DHŌPIĀ DIALECT.

(DISTRICT SURAT.)

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌPIĀ
DEBTOR, AND HIS EDUCATED SON.

Dēw-chand. Alāo, Kik^{lā} Bhikhāriā.

Dēw-chand. Hulloo, Kiklā Bhikhāriā.

Kik^{lā}. Kuṇ-āē, rā ?

Kiklā. *Who-is-(it), O ?*

D. Ō tē mē, tūṇō hēt Dēw-chand. Bār ughād nē
D. *This verily I, thy banker Dēw-chand. Door open and*

bāhēr āw.
outside come.

K. Kuṇ ? Hēt kā ? Ahā, kā kām paḍ^{nā} kā
K. *Who ? Banker (is-it) ? Ah, what business fell that*

ulīē rāti-nō tuwā āw^{wā} paḍ^{nā} ?
at-so-much night-of to-thee coming fell ?

D. Chāl, mānā māg^{nā} rupiyā nē viyāj dē.
D. *Come, my owed rupees and interest give.*

K. Tē kahā rupiyā tū māgē ?
K. *Those what rupees thou demandest ?*

D. Āyāk,¹ ohālīh rupiyā tuwā bal dēwāy^{dō} tānā ;
D. *Hear, forty rupees to-thee bullock was-caused-to-be-given of-that ;*
nē rupiyā hāt tūṇē bhāwā pannāwū lāg dēdhelā tē ; nē
and rupees sixty thy brother to-marry for were-given those ; and
rupiyā vīh tuwā khāw^{tiā} dēdhelā tē ; ē badhā
rupees twenty to-thee for-subsistence were-given those ; these all

mīlinē rupiyā dōdh-hō lāw.
having-been-united rupees one-and-a-half-hundred bring.

K. Mē tuwā mānē khēt^{rā}-mā-thī tīn hārā bhāt dēdhelā ;
K. *By-me to-thee my fields-in-from three hārās rice were-given ;*

tē kā guā ?
those where gone ?

¹ The Marāṭhī aik.

D. Tāṇā rupiyā chālīlī viyājā-mā gainā; tō kharā.

D. *Of-them rupees forty interest-in went; that true.*

K. Hē. Ulā badhā rupiyā dalī mahinā viyājā-mā kā?

K. *Oh. So many rupees ten months interest-in what?*

D. Tūṇā Dēw-lham hāt rupiyā viyājā-mā vētāē. Tiya-mā-thā

D. *(By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from*
vīlī rupiyā tūṇē chhūt mēy^{li}. Tū māṇō jūnō asāmī āhē,
twenty rupees to-thee remission was-allowed. Thou my old client art,
tē-thī.
that-from.

K. Rākh. Māṇē pōhā Raḍ^{kā} hādū dē. Ō bhaṇ^{nēlō} āē, nē

K. *Wait. my son Raḍkā to-call allow. He educated is, and*
tō hisāb gaṇī. Raḍ^{kā}. Jī-jī nāṇā tuwā wakhātē-wakhātē
he the-account, will-count. Raḍkā. Whatever moneys to-thee from-time-to-time
dēdhēlā, tī tūṇē chōp^{dā}-mā jamā kadhēlā-bī kā nāī?
were-given, those by-thee account-book-in credit made-are or not?

D. Lē, jōnī ō tūṇō hisāb.

D. *Take, see this thy account.*

R. Tūṇē dēdhēlī rakām jamā kadhēlī kā āē? Tū

R. *To-thee given sums credit made where is? Thou*
khōtā-khōtā lakhinē āmā garib māṇ^h thagē. Tū
false-false-things having-written us poor men robbest. Thou
māgēh tē rupiyā pachāḥ būthā. Tū Phōjdārāē pābē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily
chāl tuwā mālam paḍē.
come to-thee evident it-will-fall.

D. Chāl, rupiyā pachāḥ pun dē kā nāī

D. *Come, rupees fifty at-any-rate dost-thou-give or not*
dē?

dost-thou-give?

R. Pachāḥ tē-kharā mā pōch dē, nē tūṇā paihā chhēdē

R. *Fifty truly to-me receipt give, and thy pice in-skirt*
bādh.
tie-up.

D. Raḍ^{kā}, tūē tē thōḍā lakh^{tā} wāḥ^{tā} hīkh^{nō},

D. *Raḍkā, by-thee verily in-a-little in-writing in-reading it-was-learnt.*

Māthē ghaṇō phāṭī-gōh kā? Tumā nihālī-mā bhaṇ^{bi}
Therefore much bursting-thou-wentest what? You schools-in having-taught
bhaṇ^{bīnē} harkārē ī kōhā ūdhā karī-mēy^{lā}.
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhaṇ^{jāh} tē āmu kā karū?
You learn then we what may-do?

R. Tumi kar^ajāh, tahā bhar^ajāh. Harkārē tō
 R. You may-do, that you-may-gather. By-the-Government verily
 ājā-j kadbā-āhē.
 good-very done-is.

FREE TRANSLATION OF THE FOREGOING.

1. *Dēo-chand*.—Hullo! Kiklā Bhikhārīā.
2. *Kiklā*.—Who are you?
3. *D.*—I your Banker. Open the door and come out.
4. *K.*—Ho! Is it you Sēṭh? What brings you here so late at night?
5. *D.*—Well, bring the money you owe me with the interest.
6. *K.*—What amount do you want?
7. *D.*—Look here! R40 for the bullock I got you, R60 given to you for marrying your brother, and R20 given to you for subsistence. Bring R150 in all.
8. *K.*—What became of the 3 *hārās*¹ of rice I gave you from my fields?
9. *D.*—Well! I set off R40 on that account against the interest.
10. *K.*—Hum! So many rupees for interest of 10 months?
11. *D.*—I swear by your patron God that the interest amounts to R60; but I allow you a remission of R20 therefrom, as you are my old client.
12. *K.*—Wait! Let me call my son Radkā. He is educated and will cast up the accounts.
13. *Radkā*.—Have you credited in your account book the sums paid to you from time to time, or not?
14. *D.*—See. Here is the account!
15. *R.*—Where are the amounts paid credited?
 You keep false accounts and cheat us poor people. Your due comes to simply R50. Just come to the police court and you will see.
16. *D.*—Well, do you want to pay R50 even or not?
17. *R.*—R50, by all means. Pass a receipt and take your money.
18. *D.*—Radkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19. *R.*—You will reap what you sow. The Government has after all done the right thing.

¹ A *hārā* is the name of a corn measure. Twenty-one maunds = one 'big *hārā*,' and 7 maunds one 'small *hārā*.'

KŌNKAṆĪ.

The Kōnkaṇīs are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows :—

Nawsari	5,613
Surat Agency	125,000
Surgana	9,000
Nasik	78,000
Khandesh	15,000
TOTAL	232,613

The Kōnkaṇīs consider themselves as superior to the Bhils and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thākurs.

The Kōnkaṇī dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marāṭhī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāṭhī dialect. The influence of Marāṭhī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Kōnkaṇī dialect is Gujarātī, or rather Gujarātī Bhīli.

There is a strong tendency to nasalize vowels. Thus, *āhā* and *āhā̃*, he is; *ra* and *rā̃*, a particle of frequent use in queries and exhortations. Compare the corresponding *rē* in the Magahī dialect of Bihārī (Vol. v, Pt. ii, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī. Occasionally, however, and especially in Dharampur, we find forms such as *mān'sā-lā*, to a man.

The suffixes of the dative are *nē* and *lā*; those of the genitive *nā* and *chā*; thus, *bāhās-chā* and *bāhās-nā*, of the father. The suffix *chā* of the genitive does not, however, seem to occur in Nawsari. Similarly we find *ghōḍō* and *ghōḍā*, a horse, and so on.

'My' is *mā-nā* and *mā-jā*, or *mājhā*.

The past tense of finite verbs is usually formed as in Gujarātī Bhīli; thus, *giyā*, he went; *paḍnō*, he fell. Note that the neuter form ends in *ā̃* as in the Marāṭhī of the Konkan; thus, *sāṅgā̃*, it was said. Marāṭhī forms such as *jhālā*, he became; *mār'la*, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marāṭhī; thus, *kuḍin*, I shall strike; *ākhan*, I shall say.

The plural of the imperative is formed as in Marāṭhī; thus, *ghālā*, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīli, and sometimes as in Marāṭhī; thus, *karinē*, having done; *waṭun*, having divided. In Bansda we also find forms such as *khāi-han*, having eaten; compare Khāndēśī *khāi-san*, and the change of *s* to *h* in the Gujarātī Bhīli of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāṭhī elements. The second one is a short conversation between two Bhīls received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marāṭhī. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāṭhī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāṭhī element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

KŌŌKAŌI DIALECT.

(NAWSARI, BARODA STATE.)

SPECIMEN I.

Ēk māṇus-nē dōn pōsā hōtā. Tē-mā-nā lāhānā-nē bās-lā
One man-to two sons were. Them-in-of the-younger-by father-to
 ākhā, 'rupiā-nā mā-lā bhāg dē.' Tēh-nē tēh-lā paisā
it-was-said, 'money-of me-to share give.' By-him them-to money
 vēchī dīdhā. Thōḍā dīs puṭhī lāhānā pōsā sārā ēk^{thā}
having-divided was-given. A-few days after the-younger son all together
 karinē du^{rē} mul^k-mā^ñ giyā. Tēnē taṭhī majā-mā^ñ paisā
having-made another country-in went. By-him there pleasure-in money
 khōvī dīdhā, tāhā^ñ tē dēs-mā^ñ dukāl paḍ^{nō}. Nē
having-frittered was-given, then that country-in famine fell. And
 tē-nē taṭhī aḍ^{chaṇ} paḍ^{nī}. Tāhā^ñ tē tē dēs-mā^ñ-nā ēk jānā-nē
him-to there distress fell. Then he that country-in-of one person-to
 taṭhī jāinē rah^{nō}. Tēnē tēnā pōtānā khēt-mā^ñ bhūḍ chāru-lā
there having-gone lived. By-him his own field-in swine graze-to
 daw^{dyō}. Jē sīg bhūḍ khāh^{tā} tē-mā^ñ-thī pōtā-nā pōṭ bharu-lā
he-was-sent. What husks swine ate that-in-from his-own belly fill-to
 mar^{jī} hōinī; paṇ kōnhī tē-lā kāhī dīhā nāhī. Tō
wish became; but anyone-(by) him-to anything was-given not. He
 hūsiyār hōt, tēwā^ñ ākhā^ñ kē, 'mā-nā bās-nē kēw^{dāk} kamārā
sensible became, then it-was-said that, 'my father-to how-many servants
 āhās, nē bhākhar paṇ khūb āhā; paṇ mā tō bhūkē marā^ñ-hā.
are, and bread also much is; but I indeed by-hunger dying-am.

Mā uṭhinē mā-nā bāsā-pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
 ākhan, "bā, may tunē āg'ḷ nē jug-nē āg'ḷ pāp
will-say, "father, by-me of-thee before and heaven-of before sin
 karyā hē Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
 kamārā-mā-nā ēk gan." Nē tō uṭhinē pōtā-nā bās-pā giyā.
servants-in-of one count." And he having-arisen his-own father-near went.
 Tō haju dūr hōtā tāhā tēnā bās-nē dīthā; tē-nē dayā
He still distant was then his father-by he-was-seen; him-to pity
 ānī, nē tō dhāwdinē bōchīē wal'gī giyā, nē tē-nē gōlā
came, and he having-run neck-to having-stuck went, and him-to kisses
 dīdhā. Pōsā-nē tē-lā ākhā kē, 'bā, may tunē
were-given. The-boy-by him-to it-was-said that, "father, by-me of-thee
 āg'ḷ nē jug-nē āg'ḷ pāp karyā hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
 kahēwāū.' Bās-nē pōtānā hālī-nē ākhā kē,
I-may-be-called 'The-father-by his-own servant-to it-was-said that,
 tumī bēs phad'kā liyā nē ēlā-nē sādā, ēnā hāt-lā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
 ghālā, āp'lā khāinē khuṣī hōiē. Kēm-kē mānā pōsā marī
put-on, we having-eaten merry shall-become. Because my son having-died
 gay'lā hōtā, tō pāsā jīv'tā hōinā; tō bhulī-gay'lā hōtā, tō jad'nā.
gone was, he again alive became; he lost was, he was-found.
 Nē āp'lā sārā majā kar'tā.
And we all merriment make.'

I wakhat tēnā mōṭhā pōsā khēt-mā hōtā, tō ghar-nē wāng'yē
This time his eldest son field-in was, he house-of near
 pōhōchyā, tāhā tēnē nāch'tā tathā gātā āik'nē. Tēnē
arrived, then by-him dancing and singing was-heard. By-him
 ēk hālī-lā wāhārīnē sōdā, 'i kāy āhā? Tēnē
one servant-to having-called it-was-asked, "this what is?" By-him
 ākhā kē, 'tunā bhāu ānāh, tunā bās-nē mōṭhī mēj'bānī
it-was-said that, "thy brother has-come, thy father-by a-great feast
 karīh, kēm-kē tēnā pōsā tē-nē jīsā hōtā tīsā pāsā mā'nā.
has-been-made, because his son him-to as was so again was-obtained.'

Ē āikīnē tō rag'wāy'nō. Tē-lā ghar-mā ēu-lā mar'ji nāhī
This having-heard he became-angry. Him-to house-in come-to wish not
 hōtī. Tē-nē bās-nē bāhār ēinē sam'jāwyō; paṇ tē-lā
was. His father-by outside having-come he-was-persuaded; but him-to
 gōṭh ākh'tā bās-lā ākhā kē, 'hēd, mā hādā war'sā
story telling father-to it-was-said that, "see, I so-many years

hōinā tarī tunī chākārī karīh, tunī bōlī may kōi-dī
 became yet thy service has-been-done, thy bidding by-me any-day
 chhōdī nāhī. Tē-pan mānā dōstār-nē khuśī karu-lā
 has-been-abandoned not. However my friend-to merriment make-to
 ēk lāhān bōkḍē pan nāhī dīdhā; pan ā tunā pōsā-nī
 one small goat even not was-given; but this thy son-by
 arāmḥād-nī-sāthē tunā paisā khōvī dīdhā, tō ānā tāhā
 harlots-of-with thy money having-frittered was-given, he came then
 pan mōṭhī mējḥānī kari.' Tēnē ākhā kā, 'pōsā tū
 even great a-feast was-made.' By-him it-was-said that, 'son, thou
 mānē-bārē disḥā rēhēs, nē mānā i sārā tunā-j. Tu-lā
 me-of-with always livest, and my this all (is)-thine-certainly. Thee-to
 tō khuśī hōi-lā jōijē, nē khuśī karu-lā jōijē. Ō
 indeed gladness become-to is-proper, and merriment make-to is-proper. This
 tunā bhāu marī gayḥlā, tō pāsā jīvḥtā hōinā; nē bbulī-gayḥlā,
 thy brother having-died was-gone, he again alive became; and lost-went,
 tō jadḥnā.
 he was-found.'

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

SPECIMEN II.

(KONKANĪ DIALECT.)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA.)

A.—Arā, tū kōn āhūs, rā ?

A.—Hallo, thou who art, ch ?

B.—Mi bhil āhū.

B.—I bhil am.

A.—Tujā nāw kāy rā ?

A.—Thy name what ch ?

B.—Tānyā.

B.—Tānyā.

A.—Tū kōthā (or, kukada) jātōs, rā ?

A.—Thou where (or, whither) goest, ch ?

B.—Mulhēr-lā jātuya.

B.—Mulher-to I-go.

A.—Mulhēr mahā lāmb āhū. Aṭha rāt-chi rāt rahāy,

A.—Mulher great distant is. Here night-of night stay,

(or was).

(dwell).

B.—Mā-la tatadi-chā kām āhū. Ākhū mājī aṭha khāyā-piyā-chi

B.—Me-to urgency-of work is. Also my here eating-and-drinking-of

kāy sōirā ?

what convenience ?

A.—Mi karin yawasthā.

A.—I will-make arrangement.

B.—(Pan) tū kōn āhūs, rā ?

B.—(But) thou who art, ch ?

A.—Mi aṭhalā kāṭhyā āhū.

A.—I here-of stick-mān am.

B.—Chāl-rā mā-la gharī ghēūn.

B.—Go-then me-to to-home having-taken.

- A.—Arara, tū ta lāg^adā āhās rā, tu-lā kāy jhhāla, rā ?
A.—Alas, thou then lame art eh, thee-to what has-become, eh ?
- B.—Mājē pāyāt kātā mud^alā (rut^alā) āhā. Aṭha dhāvī
B.—Mine in-foot a-thorn broken (pierced) is. Here a-barber
 āhā rā ?
is what ?
- A.—Hōy. Aṭha bēs (huśār) dhāvī āhā. Tō udyā sakāl
A.—Yes. Here good (clever) barber is. He to-morrow morning
 tujā kātā kādhl.
thy thorn will-extract.
- B.—Aṭhun Mulhēr kitik (kōḍāk) lāmb āhā, rā ?
B.—From-here Mulher how-much (how-great) distant is, eh ?
- A.—Dahā kōs, isa pēnā.
A.—Ten kōs twenty miles.
- B.—Ababa, mā-la lāg^adyā-la hōḍā lāmb yōk disāt kasā jāwā-jīl.
B.—Well, me-to lame-one-to so-great far. one in-day how can-be-gone.
- A.—Tu-lā pāyī chālū-lā nīhī paḍat. Hā mārāg bhārī
A.—Thee-to on-foot walk-to not falls. This road great
 wāhat. Tu-la ekād-jan gādī-war bisūn ghēil.
is-borne. Thee-to someone carriage-on having-sat will-take.
- B.—Bēs, chal. Ap^alyā gharā jāū, ān (hārī)
B.—Well, proceed. Our-own to-house will-go, and (together)
 jēū.
will-dine.

FREE TRANSLATION OF THE FOREGOING.

- A.—Hallo, who are you ?
 B.—A Bhil.
 A.—What is your name ?
 B.—Tānyā.
 A.—Where are you going ?
 B.—To Mulher.
 A.—Mulher is very far off. Stay here for the night.
 B.—I have some urgent business there, and who would give me food here ?
 A.—I will.
 B.—But who are you ?
 A.—I am the watchman here.
 B.—Well, take me to your house.
 A.—Hallo, you are lame ; what is the matter ?
 B.—I have a thorn in my foot ; is there a barber here ?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kōs, or say twenty pēnā.¹

B.—How will a lame man as I am be able to walk so far in a day?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

¹ A *pēnā* is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word *lōs*.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

KŌŃKAṆĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ēk-kōṇī māṇ'sā-lā dōn pōr'ghā hōtā ; an tyānt'lā dhāk'lā-nī
A-certain man-to two sons were ; and them-in-of the-younger-by
 āp'lē bahās-lā sāṅg'lā kī, 'babās, mājhā wāṭā-chā il tō
his-own father-to it-was-said that, 'father, my share-of will-come that
 māl mā-lā dyā.' An tyā-nī padar-chī mil'kat tyān-lā
property me-to give.' And him-by his-own property them-to
 wāṭun dili. An bahu dīwas na jhālā hōḍāt tē
having-divided was-given. And many days not passed in-that that
 dhāk'lā pōr'ghā-nī sagh'lā gōlā kēlā an bahu dūr dēsā-chī
younger son-by all collected was-made and very distant country-of
 wāṭ dhar'lī ; an taṭha wāit gōthīt padar-chī sagh'lī milkat
way was-taken ; and there bad living-in his-own all property
 nās'lī ; an tyā-nī jar sagh'lā khar'chun ṭāk'lā tāhā
was-squandered ; and him-by when all having-spent was-thrown then
 tē dēsāt mōṭhā kāl paḍ'lā, an tyā-lā aḍ'chan paḍāe lāg'lī ;
that in-country great famine fell, and him-to difficulty to-fall began ;
 an tē dēs-chā ēk jumidārāe taṭha jāun rabalā ; an tyā-nī
and that country-of one citizen's there having-gone lived ; and him-by
 tyā-lā sētāt ḍuk'rā ehāru-lā dawāḍ'lā.
him-to in-the-field swine feed-to was-sent.

Naik'dī and Kōṇkaṇī may be considered as the last links in the chain connecting the Bhīlī of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōṇkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhīl dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows :—

The conjunctive participle is formed as in Khândēši. Thus, *wāṭī*, having divided; *achin*, having been; *karin*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILODĪ.

PANCHĀLĪ DIALECT.

(MELKAPUR TALUKA, DISTRICT BULDANA.)

Ēk mānus-na bē pōryā hōtā. Nānhō pōryā bā-na kaiechha
One man-to two sons were. The-younger son father-to says
 kī, 'bā, mārā hiśā-nī dhan-daw^{lat} ma-na da.' Bāp-nē
that, 'father, my share-of wealth-property me-to give.' Father-by
 bēwa-na bī wāṭī dīdī. Thōdyā-ch din-tī nhānhō
the-both-to even having-divided was-given. A-few-only days-after the-younger
 pōryā sam^dhī jīn^gānī dēs-par lē gayō. Wā whā
son all property another-country-to having-taken went. And there
 tī-nē chain-bāji karin it^lī bī udāi nākhi;
him-by merry-making having-made so-much even having-squandered was-thrown;
 u-na sam^dda paisō yē ritan kharch hui gayā, maṅg ō
him-by all money this in-manner spent having-been went, then that
 das-ma mōtō kāl paḍyā. Maṅg u-na ghanī aḍ^{ch}han
country-into great famine fell. Then him-to great difficulty
 paḍyā lāgī. Maṅg ēk nāghar gayā rahā. Maṅg ō mānus-nē
to-fall began. Then one (to-)citizen he-went lived. Then that man-by
 āp^lu wāwar rāk^hna mēlē-chha. Whā ō mānus-na ḍuk^rre khāi
his-own field to-watch he-put-is. There that man-by by-swine having-eaten
 nākhis kōṇḍā-par khuṣī-tī pēt bhare as^tu, ō kōnā
left husks-on willingly belly filled might-have-been, that by-any-one
 u-na didu nahi. Tawānā ḍōlā ugh^dyā, tawā ō āp-nē suk^wā
him-to was-given not. Then eyes opened, then he to-himself to-say
 lāgyā, 'mārā bāp-nā kitⁿu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved
 paṇ hū bhukkī marās. Mhārā bāp-kan jāi kawhas kī, "bā,
but I hungry die. My father-to having-gone I-will-say that, "father,
 hū tumārō wā Dēw-nā ghanā guṇhāgar chha. Hū tārā pōryā kawhā-nā
I your and God-of great guilty am. I thy son be-called-to

harābar nahi. Ātā ma-na ina-upar mōl¹kari-nigata wagāw." '
fit am-not. Now me-to hence-forth a-hired-servant-like treat."
 Yawā ichār karin maṅg āyō. U-na hāp-ti dur-ti
Thus a-thought having-made then came. Him-to father-from far-off-from
 juī u-na dayā āwas, u-na bēṭā-na gaḷ-ma miṭi mārī
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
 u-na bōkā lidā. Pōrē hāp-na kayēchha, 'hā, ma-na Dēw-nō
him-by a-kiss was-taken. Son father-to said, 'father, me-by God-of
 wa tōrō ghanō ap¹rukh karī; ātā tāru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
 nahi.' Bāp-na chāk¹rā-na kawhā kī, 'chāṅg¹lō pōshākh thāt-ti
I-am-not.' Father-by servants-to it-was-told that, 'good a-dress state-with
 āṅg-ma mēl¹nō; hāt-mō āṅg¹tī, pag-mō jōḍō ghāl, kahi, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
 āpun khāi-pūi majā kari. Mārō bēṭō āj-kantī
we having-eaten-and-drunk merriment shall-make. My son to-day-until
 gayō samaj¹tā-thā, āj phirī āyō; jē nahi huy¹tō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
 āj sāp¹dyō.' Mhun ānand karāwā lāgyā.
to-day is-found.' Therefore joy to-make they-began.

Mōṭō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was. House-near came, the-house-in went
 nāch tamāsā gānō bajāw¹nō aiku āi. Yaju i-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
 puchi. Naukar kaōchha, 'tārā nānhā bhāi āyō-chha. Ō
it-was-asked. The-servant says, 'thy younger brother come-is. He
 khuśālīni phirī āyā, bāpē khāwā karita.' Yē aikiyē
safe-and-sound back came, by-father a-feast is-made.' This having-heard
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr
him-to anger came, and house-into not-would-go. His father out
 āyō wa u-nyā in¹tyā kar¹wā lāgyā. Ō pōayā hāp-kan kawā
came and his entreaties to-make began. That son father-to to-tell
 lāgyā, 'bā, hū āj-kan-tī it¹lā waras tāri sēwā kari, tārā
began, 'father, I to-day-till so-many years thy service did, thy
 hukūm hāgyō nahi, yēw¹ḍu achīna tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
 dōs-na chain kar¹wā-nā ēk bōk¹ḍu bī dida nahi. Ō
friends-to merriment to-make one kid even was-given not. This
 nhānā tārā pōryā-nē sam¹dī paisō chain¹bājī-na udāi-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
 āyō tarī u-na mēj¹wānī karī.' Yē-kyō bā kavhā lāgyō, 'pōryā,
came yet him-to a-feast is-made.' This-to father to-tell began, 'son,

tu mārā jawāla-ch rahich, jē mārā chha tē tāra chha. Apun
 thou my near-veryly livest, which mine is that thine is. We
 ānand karō hē yug hōtē. Tārō bhāi marō thō, jītā huyā;
 joy should-make this proper was. Thy brother dead was, alive became;
 harāi gayā-thā, tō āj sāp'dyā.
 lost gone-was, he to-day is-found.'

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhmaṇs of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted:—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

N is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nī gardī*, a crowd of people; *chhōk-ryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *suddhi-warā-mē*, on his senses; *tyā-nī warā-mē*, thereupon. The suffix *nī* in *tyā-nī* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhāu*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mār^achha*, I, thou, or he, strikes; plural, 1, *mār^ajēchh*, 2 and 3, *mār^atēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mār^atēch*, they strike.

The past tense is formed as in Khāndēśī. "Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

'To strike' is given as *mār^awa*, and the future of that verb is, singular, 1, *mār^asū*; 2, *mār^asī*; 3, *mār^ai*; plural, 1, *mār^asū*; 2, *mār^asō*; 3, *mār^atī*.

Note finally the form *khuṣī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

RANĀWAṬ DIALECT.

(BURHANPUR TAHSIL, DISTRICT NIMAR.)

Kōṇī-ēk manus-lē dōn chhōk ^a rā chhā.	Tyā-mā-thī	nhānā	bāp-lē
A-certain man-to two sons were.	Them-in-from the-younger	the-father-to	
mhaṇ ^a wā lāgā,	‘bābā,	jō-kāhī	jamān
to-say began,	‘father,	what-ever	of-property
		hissā	mānī
		share	my
			hissā-majhār
			share-into

yē tō dē.' Phirī tyāyē tyāt-lē jamā wāṭī dinī.
comes that give.' Then by-him them-to property having-divided was-given.
 Phirī thōḍā dis-thī nhānā chhōk^{rā} aw^{ghī} jamā-karīnē dūr
Then few days-after the-younger son all having-collected far
 dēs-lē chāl^{nā} gyā. Aṅkhō tēṭha udhaḷ-haṇḍī karīnē pās-nī
a-country-to going went. And there spendthriftness having-done near-of
 jamā khōī dinī. Phirī tyāyē aw^{gha} khar^{chi}-tākya-
property having-squandered was-given. Then by-him all had-been-expended-
 bād tyā dēs-majhār kāḷ padyā, tyānī-thī tyāl mōṭhī aḍ^{chaṇ}
after that country-into famine fell, of-that-from to-him great difficulty
 pad^{wā} lāgi. Tarāṇ tō tyā dēs-mā-nā ēk bhalā-māṇas-pāsē jāīnē
to-fall began. Then he that country-in-of one gentleman-hear having-gone
 rāh^{nā}. Tyāyē tē tyāl ḍukkar charāwāl āp^{nā} khēt-majhār
remained. By-him then to-him swine to-graze his-own field-into
 pāthavya. 'Tarāṇ ḍukkar jyā phōṭrā khāt tyā-nī-warā-mē tyāyē āp^{na}
he-was-sent. Then the-swine which husks eat them-with by-him his-own
 pēt bharawa asa tyāl wāṭ^{na}; aṅkhō tyāl kōṇī kāḷhī
belly should-be-filled so to-him it-appeared; and to-him by-any-body anything
 dina nāhī. Phirī tō śuddhi-warā-mē yēīnē mhaṇ^{wā} lāgā ka,
was-given not. Then he senses-on having-come to-say began that,
 'māṇā bāp-nā kaṭlāk majūrbāt-lē pēt bharīnē bhākar chhē.
'my father-of how-many servants-to belly having-filled bread is.
 Aṅkhō mī bhuk-thī marachh. Mī uṭhīnē āp^{nā} bāp-nī
And I hunger-with am-dying. I having-arisen my-own father-of
 taraph jāsū āni tyāl mhaṇ^{sū}, "arē bāp, mī ākaś-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against
 wa tuṇī samōr pāp kyē chha. At-pās-thī tuṇā chhōk^{rā} mhaṇ^{wān}
and of-thee before sin done is. Henceforth thy son to-be-called
 lāyak rāh^{nā} nāhī. Āp^{nā} ēkhāda majūr pramāṇē māl thaw.'"'
worthy I-remained not. Thy-own one servant like to-me keep.'"'
 Phirī tō uṭhīnē āp^{nā} bāp-nī taraph gyā. 'Tarāṇ tō dūr
Then he having-arisen his-own father-of towards went. Then he far
 chhē aṭlā-majhār tyā-nā bāp-lē tyāl jōīnē, pēt-majhār khaḷ-balī
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion
 wana, aṅkhō tyāyē tyā-nī gaḷā-majhār daw^{dīnē} bilag^{nā} nē tyā-nā
came, and by-him his the-neck-on having-run it-was-clung and his
 makū linā. Phirī chhōk^{rā} tyāl mhaṇ^{wā} lāgā, 'bāp, ākaś-nī
kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of
 viruddh wa tuṇī samōr mī pāp kyē chha; aṅkhō at-pās-thī tuṇā
against and of-thee before by-me sin made is; and henceforth thy
 chhōk^{rā} mhaṇ^{wā} lāyak mī rāh^{nā} nāhī.' Paṇ bāpō āp^{nā}
son to-be-called worthy I remained not.' But by-the-father his-own

nōkar-lē ākhē, 'chōkhat aṅgar^akhā āpinē yāl ghāl, ankhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
 tyā-nā hāt-myā aṅg^athī wa pāy-mā jōḍā ghālā; phirī āpaṇ khāinē
'his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten
 khuṣī manāwa. Kā-kī au mānā chhōk^arā marī gyē chhā,
happy should-become. Because this my son having-died gone was,
 tō phirīnē jītā jāyā; wa khōwāi gyē chhā, tō pāw^anā.' Tarāṇ tyā
he again alive became; and lost gone was, he is-found.' Then they
 khuṣī manāwā lāgyā.
merry to-become began.

Tarāṇ tyā-nā mōthā chhōk^arā khēt-myā chhā. Phirī tō yēinē
Then his eldest son the-field-in was. Then he having-come
 ghar-nī pāsē yēta-ch tyāyē wājā-gājā nē nāch aikyā.
house-of near coming-immediately by-him playing-singing and dancing was-heard.
 Tarāṇ naukar-myā^a-thī yēk-lē tyāyē balāinē puehlya, 'āi kāy
Then the-servants-in-from one-to by-him having-called it-was-asked, 'this what
 chhē?' Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā chhē. Ankhō
is?' By-him to-him was-told that, 'thy brother come is. And
 tō tuṇā bāp-lē hāṣī-khuṣī mīl^anā, yānī-thī tyāyē mōthī paṅgat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
 kāi chhā.' Tarāṇ tō ghussā hōinē majhār. jāy-nāi. Yā-nī-thī
made is.' Then he angry becoming inside would-not-go. Therefore
 tyā-nā bāp bhāir yēinē tyāl sam^ajāwā lāgyā. Paṇ tyāyē
his father out having-come to-him to-entreat began. But by-him
 bāp-lē jāwāb dinā kī, 'jōy, mī aṭ^alā warsē tuṇī chāk^arī
the-father-to answer was-given that, 'see, I so-many years thy service
 karachh, ankhō tum-nī ādnyā mī kadhī tōḍī nāhī,
am-doing, and your order by-me at-any-time was-broken not,
 phirī mī mānā sōbatī-bar^abar ramawa mhaṇinē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said
 tuyē māl kadhī bak^ara suddhā dinha nāi; 'nē jyāyē tuṇī
by-thee to-me ever a-goat even was-given not; and by-whom thy
 jamā kas^abīn-bar^abar khāi tākī tō āū tuṇā chhōk^arā
property harlots-with having-devoured was-thrown that this thy son
 wanā tē tū tyānī-karat mōthī paṅgat kāi chhā.' Tarāṇ tyāyē
came then by-thee of-him-for great a-feast made is.' Then by-him
 tyāl mhaṇya, 'chhōk^arā, tū sadā mānī-bar^abar rābachh; ankhō mānī
to-him was-said, 'son, thou always me-with art-living; and my
 sarw jamā tuṇī-ch chhē, paṇ hāṣī wa khuṣī karayī ai
all property thine-only is, but pleasure and delight should-be-made this

jarūr ohha; kāraṇ kī, au tuṇā bhāu marī gyē ohhā, tō
necessary was; because that, this thy brother having-died gone was, he
 phirīnē jītā jāyā; wa. khōwāī gyē ohhā, tō pāvī-gyā.
again alive became; and lost gone was, he has-been-found.'

Bhils are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśī. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, *tyā-n* and *tyā-na*, by him; *may mar*, I die.

ʽ is dropped before *i*, *ē*, and *y*; thus, *istv*, fire; *īs*, twenty; *yapār*, business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī. Note, however, the dative suffix *ta*. Thus, *ābās-nā*, of the father; *chākaras-ta*, to the servants; *pāṭil-nē ghar*, at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *dīwas* (m.), this day; *sampatti wāṭi dinā*, property having-divided was-given.

The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>āsa</i> , or <i>śāūsa</i>	Plural, 1. <i>āsāt</i> , <i>sat(as)</i>
2. <i>āsa(s)</i> , <i>śās</i>	2. <i>āsāt</i> , <i>sat(as)</i>
3. <i>āsa</i> , <i>sa</i>	3. <i>āsāt</i> , <i>sat(as)</i>

The present tense of finite verbs is formed as in Khāndēśī; thus, *māras*, plural *mār^atas* from *mār^anā*, to strike. We, however, also find forms such as *jās*, we, or you, go; *jāt*, they go; *bharat*, they fill.

The past tense is formed as in Khāndēśī; thus, *rahinā*, he remained; *lāgā*, he began; *gayōl* and *gayēl*, he had gone, etc. Marāṭhī, or mixed Marāṭhī, forms are *lāg^ala*, they began; *jāy^alā*, they were; *wan^alā*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *mul sāṅg^anu*, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gayā*, by-him it-was-gone, he went.

The future agrees with Khāndēśī. Thus, from *mār^anā* to strike:—

Singular, 1. <i>mār^asū</i>	Plural 1. <i>mār^asū(t)</i>
2. <i>mārīs</i> , <i>mār^aśī</i>	2. <i>mār^aśāl</i> , <i>mār^aśāt</i>
3. <i>mārī</i> , <i>mārāī</i>	3. <i>mār^atī</i> , <i>mār^athīn</i>

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī.

I am indebted to Mr. A. H. A. Simcox, I.C.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āṇḍōr jay^alā. Dhāk^atā mūl bāp-ta
 One man-to two sons became. (By-)the-younger child the-father-to
 sāṅg^anu, 'bābā, mani wāṭ^ani-nā kā māl yēi tō dyā.' Maṅg
 it-was-said, 'father, my share-of what property will-come that give.' Then
 tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhāk^alā āṇḍōr
 him-by them-to property having-divided was-given. Then the-younger son
 thōḍē diwas-ma sampatti gōlā karī mulukh-ma gayā ān tai
 a-few days-in property together having-made a-country-in went and there
 tyān udhalē-panā-ma wāgi-sana āp^ani sampatti uḍāi dinā.
 by-him extravagance-in having-lived his-own property having-squandered was-given.
 Maṅg sag^alā paisā sari gayā-ta, tai bhārī dushkāḷ
 Then all money having-been-exhausted gone-was, then a-heavy famine
 paḍ^anā; tyā-muḷē tyāt kbāwā-nī aḍ^achaṇ paḍ^anī; tawā tō ēk
 fell; on-that-account to-him eating-of difficulty fell; then he 'one
 pātīl-nī ghar jāi rabinā. Tyān tyā-ta ḍuk^arē chār^awa-ta
 Pātīl-of to-the-house having-gone remained. By-him him-to swine graze-to
 wāwar-ma dawāḍ^anā; tawā jē ḍukar kach^arā khāu lāg^ala tyā-war
 field-in he-was-sent; then what the-swine rubbishish to-eat began that-upon
 tō pōṭ bharāwā asa tyāt wāṭ^anā, tarī kōṇī tyā-ta
 indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
 dinā-nā. Tō suddi-war wanā ān rohan^awā lāgā, 'mani bāp-ni
 was-given-not. He senses-on came and to-say began, 'my father-of
 ghar kaik pōṭ bharat ān may bhukē mar. May āthēn
 at-the-house several belly fill and I with-hunger die. I here-from
 jāsu bāp-ta sāṅg^asu kī, "may Dēw-ni ghar ān tuni ghar
 will-go father-to will-say that, "I 'God-of in-the-house and thy in-house
 ohōri kar^anōl," asa sāṅg^asu, "āj-pāsī mā-ta āṇḍōr sār^akhā lēkhū
 theft did," so will-say, "to-day-from me-to son like to-consider
 nakō. Nōkarī lōk-ni sār^akha mā-ta thēw." Maṅg tyān
 is-not-proper. Servant people-of like me-to keep." Then by-him
 ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōṭhā kan^awālā
 the-father-to was-gone. Then the-father-by him-to having-seen great compassion
 wani, tyā-na dhāi-sana tyā-nī galā-ta miṭhī mār^anā ān tyā-nā muku
 came, him-by having-run his neck-to embracing was-struck and his kiss

linā. Tō mhan^awā lāgā kī, 'bābā, may Dēw-nī ghar ān
was-taken. He to-say began that, 'father, I God-of in-the-house and
 tuni ghar chhōri karⁿōl, āj-pāśī mā-ta āṇḍōr sār^akhā lēkhū
thy in-house theft did, to-day-from me-to (thy) son like to-consider
 nakō.' Maṅg bāp-na chākaras-ta sāṅg^anā kī, 'uttam kuḍ^achā
is-not-proper.' Then the-father-by servants-to it-was-said that, 'best a-coat
 āṇi-sana yā-ta ghālā, yā-na hāt-ma āṅgōṭhī ān pāy-ma pāyatana
having-brought him-to put, his hand-in a-ring and feet-in shoes
 ghālāwāt dyā, maṅg āpun jāi-sana majā karū; kāran manā
to-put give, then we having-gone merriment will-make; because my
 āṇḍōr mari gaēl, āni jītā jayā; ān daudi gayōl ta,
son having-died had-gone, and alive became; and having-been-lost gone was,
 sāpad^anā.' Tawā tē lōk harś karū lāg^anat.
is-found.' Then they people joy to-make began.

Tawā tō waḍil āṇḍōr wāwar-ma āstōl. Maṅg tō ghar-jawaḷ gayā,
Then indeed eldest son field-in was. Then he house-near went,
 maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na chākar-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to
 hāk mār^anā, tyā-ta maṅg ichārū lāg^anā, 'hai kā āsa?' Chākar
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant
 tyā-ta sūṅg^anā, 'tunā bhāus wanā āsa, ān tunī bāp-ta suk^aḷik miḷ^anā
him-to said, 'thy brother come is, and thy father-to in-safety was-met
 majē yā-karītānā hai jēwanāwaḷ āsa.' Maṅg tō rāgi bhari
therefore on-this-account this feast is.' Then he with-rage having-filled
 ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bāhēr yēi-sana
house-in to-go-not began. Therefore then his father out having-come
 sam^ajāḍ^awā lāg^anat. Tawā tyā-na ābās-ta utār dinā kī, 'it^akā
to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many
 diwas may chākari karū lāg^anōl, ān tum-nā kabhyā mōḍi-sana may gayā
days I service to-do began, and your saying having-broken I went
 nā, tarī sōb^atī wanalā tar tyās-ta kadhi-tarī kar^aḍū dinā-sa-nā; ān
not, still friends if-came then them-to ever-even a-kid given-was-not; and
 hai tunī jin^agi kaj^abin barōhar udāi dinā ta tyā-ta mōṭhī
this thy property harlots with having-squandered given was him-to a-great
 jēwanāwaḷ kar^awā-ta lāg^anā.' Tawā bāp-na tyā-ta utār dinā kī,
feast to-make began.' Then the-father-by him-to reply was-given that,
 'hai jin^agi jāwa tu mā-pa āsas tūwa tunī-ch āsa; pan harś wa
'this property as-long thou me-with art so-long thine-alone is; but joy and
 ānand kar^awā-nā hai diwas āsa; kūrāṇ kī hau tunā bhāūs mari
mirth making-of this day is; because that this thy brother having-died
 gayōl, han jītā jayā āsa; ān han daudi gayōl ta, sāpad^anā.'
gone, this alive become is; and this having-lost gone was, is-found.'

BĀG^ALĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahādī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures :—

Nasik	.	.	.	.	.	.	.	.	.	.	10,000
Surgana	.	.	.	.	.	.	.	.	.	.	3,000
TOTAL										.	<u>13,000</u>

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhmins of Khandesh are said to be able to understand Bāg^Alānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī sēs*, I am; *tū sās*, thou art; *āmi sēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *dzāy*, go; *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āṇḍōr dzayāt. Tyā-madzhar dhāk^Alā āṇḍōr mhaṇē, 'bābā
One father-to two sons were-borne. Them-among younger son said, 'father
rē, jī . jīn^Agī sē tyā-madzhar ma-nā nīmē wātā sē tō ma-nā mā-lē
O, what property is that-in my half share is that mine me-to
wātā pādī dē.' Maṅg bāp-nī nīmē-nīm wātā pādī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall
didhī Maṅg thōḍā diwas rāhī-sanī dhāk^Alā āṇḍōr sam^Adī jīn^Agī
was-given Then few days having-stayed the-younger son all property
dzamā karī-sanī dūr mul^Akhāt nighī gayā. Maṅg taṭhē dzāī-sanī
together having-made far to-country having-started went. Then there having-gone
chikkōrēpanē-khāl āp^Alā wātā uḍāi didhā.
wastefulness-under his share having-squandered was-given.

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

BĀG^ALĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

SPECIMEN II.

A.—Arē, tū kōṇ śās?

A.—O, thou who art?

B.—Mī Bhil^adā śūs.

B.—I a-Bhil am.

A.—Tu-nā nāw kāy?

A.—Thy name what?

B.—Tānyā śē.

B.—Tānyā is.

A.—Tū kōṭhē dzās-rē?

A.—Thou where goest-O?

B.—Mulhēr dzās.

B.—To-Mulher I-go.

A.—Mulhēr dūr śē. Rāt-nā-rāt aṭhē rahāy.

A.—Mulher far is. Night-of-night here stay.

B.—Mā-lē dzarūr-nā (or, dzal^adi-nā) kām śē. An ma-nī khāwā-piwā-nīB.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of
kāy tadz^avīdz?
what arrangement?A.—Mī tadz^avīdz lāi dēsū.

A.—I arrangement having-put will-give.

B.—Kā-rē, tū kōṇ śās?

B.—What-O, thou who art?

A.—Mī aṭhi-nā watan^adār dzāg^alyā śūs.

A.—I here-of hereditary watchman am.

B.—Bar śē. Mā-lē ghar lai tsāl.

B.—Well is. Me-to to-house having-taken go.

A.—Kāy-rē, tū tē laṅg^adā śās? Tu-nē pāy-lē kāy dzāyā?

A.—What-O, thou then lame art? Thy foot-to what happened?

B.—Ma-nā pāy-lē kāṭā mudā. Aṭhē nhāi śē kā?

B.—My foot-to thorn broke. Here barber is what?

A.— Śē, aṭhē tsāṅ^glā nhāi śē. Tō sakāl (din-ugē) tu-nā
A.—There is, here good barber is. He in-the-morning (at-day-break) thy

kātā kādhi dēi.
thorn having-pulled will-give.

B.— Aṭhēn Mulhēr kit^llā dūr śē?

B.—From-here Mulher how far is?

A.— Hōi dāhā-ēk kōs.

A.—It-may-be ten-some kos.

B.— Ababa, ma-nā sār^kkhā laṅ^gdā-warī it^llā dūr ēk rōdzāt kasa

B.—Alas, me-of like lame-from so-much far one in-day how
 dzāwāi?

will-it-be-possible-to-go?

A.— Arē, tu-lē pāyī dzāwⁿnā muḷi-ts kārāṇ nahi. Hau rastā mōṭhā

A.—O, thee-to on-foot going-of altogether occasion not. This road big

wāpar-nā śē. Rōdz ikad^ttin tikaḍ^ttin muktā gādā yētas dzātas. Tu-lē
trade-of is. Daily here-from there-from many carts come go. Thee

kōṇi-bi gādā-war basāḍi lii.

some-one-even cart-on having-seated will-take.

B.— Bar, tsāl ghar tsāl jēi lē.

B.—Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhil.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.

BHILĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhilī. Some of them, viz., Pāwri, Māwchī, and Kōṅkaṇī, have already been dealt with in the preceding pages. The Wārlis are said to speak a form

M āwchī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The same remarks apply to Kāthōḍī.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *ḍzō*, who; *ṭgānd*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārhit*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *ch* which Khāndēśī shares with Marāṭhī; thus, *tu-nhā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *mān^sas-lā*, to the men; *ḍuk^rras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*; thus, *pōris-lā*, to daughters; *khēt-mayī-thīn*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō mānus-na*, by that man; *ḍzō āṇḍōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *jē*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art; plural *sat*. The past tense of the verb substantive is *as^tōl* and *asⁿōl*, plural *as^talā* and *asⁿalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike; *tū jāś*, he goes; *tō jāy*, he goes; *mārat*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gāyās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāt*, and *gaylā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sēwā kar^{nā}*, I did thy service; *tyā mānⁿnāt*, they struck. On the other hand we find *tyā-nī sāṅg^{wā} lāgā*, him-by to-say it-was-began, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *nīhīs*, having arisen; *bōlāis*, having called.¹

In all essential points, however, the so-called Bhilōḍī closely agrees with Khāndēṣī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌPĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk māṇus-lā dōn pōra as'tala. Tyā-may-nā dhāk'lā pōryā
A-certain man-to two sons were. Them-in-from the-younger son
 tyā-nī bābā-lā sāṅgū lāgā, 'bābā, ām-nā dōnīs-nā wātā pādī
his father-to to-say began, 'father, us-of two-of share having-made
 dē.' Maṅg tyā-nī bābā-na tyēs-lā wātā pādī dinā Thōḍyā
give.' Then his father-by him-to share having-caused-to-fall was-given. A-few
 diwas-mā dhāk'lā pōryā-na sam'dā yēk jāga jamā kar'nā.
days-in the-younger son-by all one in-place together was-made.
 Maṅg dūr niṅghī gayā. Maṅg tayī sam'dā paisā
Then a-far having-started he-went. Then there all money
 khāi-pū-san udāī dinā. Sam'dā paisā udāī
having-eaten-and-drunk having-wasted was-given. All money having-wasted
 dinā maṅg bhārī ākhāḍī paḍ'nī. Maṅg khāwā-lā kāhī mīlawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got
 lāgā-nā. Maṅg tō yēk sahar-mā gayā. Tayī yēk māṇus-nī ās'rā
began-not. Then he one town-in went. There one man-of shelter
 khāl rāhyanā. Maṅg tō māṇus-na tyā-lā ḍukkar chār'wā-lā jaṅgal-ma
under remained. Then that man-by him-to swine feed-to forest-in
 dhāḍ'nā. Duk'ras-na jō kōṇḍā khāy'nā tō-ch kōṇḍā tō māṇus
was-sent. Swine-by what husks was-eaten that-very husks that man
 khāisan kasā-tarī pōṭ bhar'tā; karan gāw-ma kōnī
having-eaten any-how belly might-have-filled; because town-in any-body
 tyā-lā khāwā-lā dēi-nā. Maṅg tyā-nī dēhi-ma ujālā paḍ'nā. Maṅg
him-to eat-to would-not-give. Then his body-in light fell. Then

¹ Compare *ḍis-kō*, having taken, so far east as Hoshargabad.

tyā-nī tyā-nī man-lā sāṅg^awā lāgā, 'ma-nī bābā-nī ghar gañj
him-by his mind-to to-say began, 'my father's at-house many
 mān^asas-lā khāi-piī-san ur^atā, an may bhukyā
men-to having-eaten-and-drunk there-would-be-saved and I of-hunger

mara. May uṭha an bābā-nī ghar jāy an tyā-lā
am-dying. I (will-)arise and father-of (to-)house (will-)go and him-to
 sāṅg^asū, "may Dēw-nī ghar an tu-nī bī ghar pāp kar^anā-sa.
will-say, "by-me God-of (in-)house and your also (in-)house sin made-is.

Yā-nī-kar^atā may tu-nā āṇḍōr nā-sāja; tu-nā nōkar-nī sār^akhā
For-this-reason I your son do-not-become; your servant-of like
 mā-lā samaj." 'Asā sāṅgēna tō uṭh^anā an tyā-nī bā-nī ghar
me-to consider." 'Thus having-said he arose and his father's (to-)house
 gayā. Tyā-nī bā-nī tyā-lā durin dēkh^anā an tyā-lā
went. His father-by him-to from-a-distance was-seen and him-to

mayā unī. An dhāwat gayā an tyā-nī galā-lā bil^agi
compassion came. And running went and his neck-to having-embraced
 paḍ^anā, an tyā-nā mukā linā. Tō pōryā tyā-nī bā-lā sāṅg^awā
fell, and his kiss was-taken. That son his father-to to-say
 lāgā, 'bābā, may Dēw-nī ghar pāp kar^anā-sa an tu-nī bī
began, 'father, (by-)me God-of (in-)house sin made-is and your also

ghar pāp kar^anā-sa, yā-nī-kar^atā may tu-nā āṇḍōr nā-sāja.
(in-)house sin made-is, for-this-reason I your son do-not-become.'

Maṅg tyā-nā bā tyā-nī nōkar-lā sāṅg^anā, 'chāṅg^ala ucheha
Then his father his servant-to said, 'good of-high-quality

pāṅghar^ana lai yē, an tyā-nī āṅg-mā ghāl, an tyā-nī hāt-mā
clothes having-taken come, and his body-on put, and his hand-on

yēk mundi ghāl, an pāy-mā jūta ghāl. An khāi-piī-san
one ring put, and feet-on shoes put. And having-eaten-and-drunk

majā-majā kar^asūt. Kāran ma-nā āṇḍōr marī gayōl, ātā
merriment let-us-make. Because my son having-died was-gone, now

jitā whay^anā-sa; tō gamāi gayōl, tō ātā sāpaḍ^anā-sa.
alive has-become; he having-lost was-gone, he now found-is.'

Yā-par^amāna tyās-lā mōṭhā ānand whai gayā.
In-this-manner them-to great joy having-become went.

Tyā-nā waḍil āṇḍōr khēt-mā as^alōl. Tō khēt-mayī-thīn ghar yēwā-lā
His elder son field-in was. He field-in-from house come-to

nigh^anā, an ghar-nī jawal jawal uuū an tyā-na gāna nāoh^ana aik^anā.
started, and house-of near near came and him-by singing dancing was-heard.

Maṅg tyā-nī nōkar-paikī yēk nōkar-lā bōlāw^anā an tyā-lā,
Then him-by servants-from-among one servant-to was-called and him-to,

sōdh^anā, 'hāi kāy ohāl^anā-sa?' Maṅg tō tyā-lā sāṅg^awā lāg^anā
was-asked, 'this what going-on-is?' Then he him-to to-say began

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj'wānī dinā-sa, kārān
 'your brother come-is; and your father-ōy a-feast given-is, because
 tō khuśālī yēisan bhēt'nā.' Hāyī aik'tā barābar tyā-lā
 he safe-and-sound having-come was-met.' This on-hearing just him-to
 rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā
 anger came. Then he house-in went not. Thereupon his father
 bahēr unā an tyā-nī dādhi dhar'wā lāg'nā. Maṅg tyā-nī bā-lā tō
 out came and his beard to-hold began. Then his father-to he
 sāṅg'wā lāgā, 'dēkhā, may it'kā diwas tu-nī sēwā kara, kadhī-bī
 to-say began, 'see, I so-many days your service do, ever-even
 nahā tu-nā sabad walāṅḍ'nā. It'kā-asi-san ma-nī sōb'tis-ni-
 not your word was-transgressed. Such-being-the-case my friends-of-
 barōbar chain kar'wās-āṭhī bak'rī-nā hachchā suddhā dinā-sa
 with merriment to-make-for she-goat-of young-one even given-is
 nahā. Tu-nā paisā chain-mā uḍāī dinā hāū-eh tu-nā
 not. Your money luxury-in having-wasted was-given this-very your
 āṇḍōr-lā tu-na mēj'wānī dinā-sa.' Maṅg tyā-lā tō sāṅg'wā lāgā, 'bēṭā,
 son-to you-by a-feast given-is' Then him-to he to-say began, 'son,
 tū akśī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū
 thou always me-with art. Me-with what is that thine-alone is. This
 tu-nā bhāū marī gayōl, ātā jītā whay'nā-sa; yā-kar'tā
 thy brother having-died had-gone now alive become-is; for-this-reason
 āj āpun ānandī-ānand kar'wā hāy barābar sa.
 to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(CHALISGAON, DISTRICT KHANDĒSH.)

Ēk māṇus-lā dōn pōra as'nala. Tyā-mha dhāk'lā pōryā
A-certain man-to two sons were. Them-among the-younger son
 āp'nī bāp-lā sāṅg'nā, 'bābā, mā-lā dzo wātā milhī tō
his-own father-to said, 'father, me-to what share may-be-obtained that
 wātā dē.' Maṅg tyā-nha tyās-lā āp'nī mil'kat wātī
share give.' Then him-by them-to his-own property having-divided
 dini. Mukṭā diwas whay'nā nābā tō-ts dhāk'tā pōryā-na sarw
was-given. Many days became not then-just the-younger son-by all
 jin'gi dzamā karī-san. dūr ēk dēs-lā niṅghī gayā.
property together having-made a-far one country-to having-started went.
 Tayī - tyā-nha raṇḍibāji-mā sag'lā paisā udāi dinā. Dzawhā
There him-by harlotry-in all money having-wasted was-given. When
 tyā-nha sag'lā paisā udāi dinā tawhā tai kaḍak kāl
him-by all money having-wasted was-given then there a-severe famine
 paḍ'nā; sag'lī bāt-nī kaḷ'ji lāg'nī. Tī-eh gāw-mā ēk māṇus-lā
fell; all matter-of care was-applied. That-very village-in one man-to
 dzāis'nī bhēṭ'nā. Tē māṇus-na tyā-lā ḍukkar tsār'wā-nī khēt-mā
having-gone he-met. That man-by him-to swine grazing field-i n
 dawad'nā. Jyā phōtra ḍukkar khāy tē phōtra tyā-lā milat tar
was-sent. Which husks swine ate that husks him-to if-obtained then
 tō ānand-sa khātā. Taṣā anna kōṇī māṇus tyā-lā dēi-nā.
he gladness-with would-have-eaten. Such food any man him-to would-not-give.
 Dzawhā tō sudh-war unā tawhā tō sāṅg'wā lāg'nā, 'ma-nī ābās-nā
When he senses-on came then he to-say began, 'my father-of
 kit'kā tarī paisā dēi-san thēw'nā nōkar khāi-san paisā
how-many indeed money having-given kept servants having-eaten money
 ur'tā, an mī upāśī mara. Mī uṭhīs, bābā pān
is-saved, and I of-starvation am-dying. I having-arisen, father near
 jāy an tyā-lā sāṅg'wā, "may Bhag'wān-nā ghar wa tu-nā
go and him-to it-should-be-said, "by-me God-of in-house and your
 ghar pāp kar'nā-sa; ātā may tu-nā āṇḍōr nābā. Ma-lā ātā majurī
in-house sin done-is; now I your son am-not. Me-to now wages

dii-san dusrā nōkar sa asā sam^ajīn mā-lā nōkar thēw." '
having-given another servant is so having-considered me-to servant keep." '
 An tō uṭhis āp^anī bābā tyāw wanā. Tō dūr astōl tyā-nī
And he having-arisen his-own father near came. He far was his
 bā-na tyā-lā dēkh^ana tyā-lā mōṭhī mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
 tyā-nī gaḷā-lā bilag^anā an mukā linā. Āṇḍōr tyā-lā mhap^anā,
his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said,
 ' bābā, may tu-nhī samaksh Bhag^awān-nī ghar pāp kar^anā sa ;
'father, by-me your in-presence God-of in-house sin done is ;
 tunhā āṇḍōr sāṅg^awā-lā may nāhā.' Pan tyā-nhī bāp-na āp^anī
your son to-be-called I am-not.' But his father-by his-own
 nōkar-lā sāṅg^anā kī, ' chāṅg^alā pāṅghurna līi yē, an
servant-to it-was-said that, 'good clothes having-taken come, and
 tyā-nī āṅ-war ghālā, bōṭ-mā mundī ghālā, pāy-mā dzōḍā ghālā ;
his body-on put, finger-in a-ring put, feet-in shoes put ;
 an bhākar khāu yā, majā karū. Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
 pōryā mari gayōl, an tō phiri jītā whay^anā ;
son having-died was-gone, and he again alive has-become ;
 tō gamāi gayōl, an maṅg sāpaḍ^anā.' An tē majā
he having-lost was-gone, and then was-found.' And they merriment
 kar^awā lāg^ana.
to-do began.

Pudha tyā-nā waḍil āṇḍōr khēt-mā asnōl. Tō ghar yēwā lāg^anā
Further his elder son field-in was. He house to-come began
 tawā tyā-nha gāna an nāch chāl^anāla tē aik^anā. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
 ēk nōkar-lā bōlāis, ' hai kāy chāl^anā sa ? ' mhaṇī tyā-lā
one servant-to having-called, 'this what going-on is ? ' saying him-to
 sōdh^anā. Tō sāṅg^awā lāgā, ' tu-nā bhāu wanā sa, tō sukh^anā
it-was-asked. He to-say began, 'your brother come is, he in-good-health
 iī-san miḷ^anā mhaṇī tu-nī bāp-na mēdz^awānī kar^anā sa.' Mhaṇī
having-come is-met therefore your father-by a-feast done is.' Therefore
 tyā-lā mōṭhā rāg wanā ; ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iīs
him-to great anger came ; house-in went-not. His father out having-come
 tyā-lā sam^adzāḍ^awā lāg^anā. Tawhā tyā-na ul^aṭāi āp^alā ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
 sāṅg^anā, ' arē, may ādz muktā warsē tu-nī sēwā kar^anā, an may kadhī
it-was-said, 'O, I to-day many years your service did, and I ever
 bī tunhā hukūm mōḍ^anā nāhā ; tarī ma-nī dōs-lā khāwā-nī bak^arī
even your order broke not ; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Dzo āṇḍōr-nī rāṇḍās-mā paisā udāi
 even was-given not. Which son-by harlots-in money having-wasted
 dinā tō āṇḍōr wanā nāhā tāwats tyā-nī mēḍz^awānī karas.' Tō
 was-given. that son came not just-then his a-feast thou-makest.' He
 tyā-lā mhaṇ^anā, 'bēṭā, tu ma-nī' dzawaḷ nēh^amī sas; an jī kāhī
 him-to said, 'son, thou my near always art; and what something
 sa, tā tunā-ts sa. Hā tu-nā bhāū marī gayōl, an tō phirīs
 is, that thine-alone is. This thy brother having-died was-gone, and he again
 jītā whay^anā sa; an gamāi gayōl, an tō sāpaḍ^anā; yā-nī kar^atā āpun
 alive become is; and having-lost was-gone, and he is-found; this-of for we
 ānand karū hai āp^anā kām sa.'
 rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pāwrī, Māwōhī, Dēhawālī, and Kōṭālī. The two former dialects have already been dealt with, and specimens of Dēhawālī and Kōṭālī will be given below. Wārli and Kāthōḍī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows :—

Name of Dialect.	Number of Speakers.
Mathawāḍī	20,000
Nāli	10,000
Kāyali	25,000
TOTAL .	55,000

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōṭālī is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

AUTHORITY—

RIGBY, LIEUT. G. P.,—*On the Satpoora Mountains. Transactions of the Bombay Geographical Society.*
 Vol. ix, 1850, pp. 69 and ff. Contains Vocabularies of Paurī, Wurraleo (Wārli), and Bhili.

DĒHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēś*, country. The dialect of the Dēhawāls, the inhabitants of the *dēh*, is known as Dēhawālī. The number of speakers has been estimated at 45,000.

Dēhawālī is closely related to other Bhil dialects such as Māwchī, Rāpī, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

Pronunciation.—Dēhawālī is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hāñ*, yes; *māhūñ*, a man; *pōwōhō*, a brother; *māñ*, *māñ*, and *māñ*, my; *lāgyā* and *lāgyāñ*, they began; *jātō-hō* and *jātō-hōñ*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō*; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhūē*, to laugh; *kālā*, Marāṭhī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

S becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *hūñō*, dog; *kōō*, Marāṭhī *ghar*, house; *kii*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *mālā* and *mālā*, a floor; *ḷōā*, an eye. Compare Khāndēśī.

Nouns.—Strong masculine bases are formed as in Gujarātī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *-i* form their plural in *ā*; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarñ*, child; *i*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakāñ*, by the father; *bāhakāā*, of the father; *pōyarīñ*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē*; that of the ablative *dēkhūñ*; and the locative is formed by adding *mē* or *ē*; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhūñ*, from the father; *kōō-mē*, in the house.

Pronouns.—The personal pronouns are:—

<i>āñ</i> , I	<i>tñ</i> , thou	<i>tō</i> , he
<i>māyñ</i> , by me	<i>tuyñ</i> , by thee	<i>tiyñ</i> , by him
<i>mā-nē</i> , to me	<i>tu-lē</i> , to thee	<i>tiyā-lē</i> , to him
<i>māñ</i> , my	<i>tōō</i> , thy	<i>tiyāā</i> , his
<i>āmū</i> , we	<i>tumū</i> , you	<i>tē</i> , they
<i>āmāñ</i> , our	<i>tumōñ</i> , your	<i>tiyāñā</i> , their

Other pronouns are *ō*, this; *ñ*, this thing; *kēdō*, fem. *kēdī*, who? *kāy*, what? *ī*, this thing, is perhaps originally feminine.

Verbs.—The verb substantive is *āhi* ; past *āthō*, plural *āthā*.

The present tense of finite verbs is formed from the present participle by adding *hō*, plural *hā* ; thus, *jātō-hō*, I go, thou goest, he goes ; plural, *jātā-hā*. In the singular, however, the old present is in frequent use. Thus, *ṭhōkū* or *ṭhōkū-hū*, I strike ; *ṭhōkō-hō*, thou strikest ; *āvō*, if thou come ; *ṭhōkē-hē*, he strikes ; *pōḍē*, if it falls. The instances show that the old present is used as a conjunctive present, while an ordinary present is effected by adding *hū*, second person *hō*, third *hē*.

The suffix of the past tense is *yō*, fem. *ī* ; thus, *giyō*, he went ; *kālī*, she was put. Other forms are *khāhalē*, they ate ; *ālō-hō*, I have come.

The future tense of *ṭhōkualō*, to strike, is given as follows :—

Singular.	1. <i>ṭhōkēhē</i>	Plural.	1. <i>ṭhōkūhū</i>
	2. <i>ṭhōkōhō</i>		2. <i>ṭhōkāhā</i>
	3. <i>ṭhōkī</i>		3. <i>ṭhōkī</i>

Other forms will be easily understood from the specimens which follow, and it is not necessary to go into detail.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

DEHAWĀLĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Kēḍā	ēkā	māhā-nē	bēn	pōyarā	āthā.	Tiyā-ma-dēkhū	hānōō
Some	one	man-to	two	sons	were.	Them-in-from	by-the-younger
bāhakā-lē	gōgyō,	‘bā,	jinagū	jō	wāṭō	mā-nē	āvī tō
the-father-to	it-was-said,	‘father,	of-property	which	share	me-to	will-come that
dē.’	Hātī	tiyā	tiyā-nē	jinagī	wāṭī	dēdī.	Hātī
give.’	Then	by-him	them-to	property	having-divided	was-given.	Then
ṭhōḍāhā	dihyō-mē	hānōō	pōyarō	bādō	ēkhaṭō	kī	chhētē
few	days-in	the-younger	son	all	together	having-made	far
mulukhō-mē	giyō,	āji	tiḥī	ādamāpa	khōrōchē-kī	āpōō	
country-in	went,	and	there	riotously	expenditure-having-made	his	
jinagī	khōrachī	ṭākī.	Hātī	tiyā	bādī	khōrachī	
property	having-spent	was-thrown.	Then	by-him	all	having-spent	
ṭākyō-pēē	tiyā	mulakhō-mē	mōḍō	kāl	pōḍyō.	Tihī-kēatā	tiyā-lē
throwing-on	that	country-in	big	famine	fell.	There-fore	him-to
hākāḍā	pōḍī	lāgi.	Tihā	tō	tiyā	mulukhō-mē	rāā
want	falling	began.	Then	he	that	country-in	living
jāi	riyō.	Tiyā	tā	tiyā-lē	huwarē	chārāānē	āpōō
going	stayed.	By-him	then	him-for	swine	to-feed	his
							field-in

mōkalyō. Tahāā huwarē jē chhōtarē khāhalē, tiyā-kii tiyā
he-was-sent. Then swine which husks ate, them-with by-him
 āpō dēda pōruāi ēhā-kii tiyā jāyō, āji kēdā tiyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
 kāi āpō nāhā. Hātī tō hud-pēē āvinē gōgyō, 'māā
anything was-given not. Then he sense-on having-come said, 'my
 bāhakāā kātāā mōjarō-nē rēl-ehbēl māṇdō āhi, āji āi pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
 mōahū. Āi ūthinē āpō bāhakā-hī jāhē ān tiyā-lē ākhēhē, "ō
die. I having-arisen my father-near will-go and him-to will-say, "O
 bāhakā, māyū dēwō-dēkhūū ulatō ān tōō dēkhatā pāp kēayō-hō. Āmī
father, by-me God-from against and thy in-sight sin done-is. Now-
 dēkhūū tōō pōyarō ākhāyanē āi wājavi nāhā. Āpō ēkā mōjarōho-ehē
from thy son to-say I fit not. Thy one servants-of
 mānē thōvēē." Hātī tō ūthinē āpō bāhakā-hē giyō. Tahāā tō
like keep." Then he having-arisen his, father-near went. Then he
 chhētē āhi, ātāa-mē tiyāā bāhakō tiyā-lē dēkhi kīwāyō, āji
far is, so-much-in his father him having-seen pitied, and
 tiyā dōwadi tiyāā gōlā-mē āth-miī kālī, ān tiyāā gu
by-him having-run his neck-on hand-clasping was-put, and his kiss
 ledō. Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhūū ulatō ān
was-taken. Then the-son him-to said, 'father, God-from against and
 tōō dēkhatā māyū pāp kēayō-hō, āji āmī-dēkhūū tōō pōyarō ākhāyāā āi
thy in-sight by-me sin done-is, and now-from thy son to-say I
 wājavī nāhā.' Pēnē bāhakā āpō chākarō-lē ākhyō, 'hārō dōgalō
fit not.' But by-the-father his servants-to it-was-said, 'good cloth
 lāvinē iyā-lē kālā. Hātī āpū mōj kēaji. Kēhē-kī
having-brought this-to put. And by-us feast should-be-made. Because
 ō māā pōyarō mōalō āthō, tō phāchō jiwatō viyō, ān tākālō āthō,
this my son dead was, he again alive became, and lost was,
 tō judyō-hō.' Tahāā tē mōj kērāanē lāgyā.
he found-is.' Then they merry to-make began.

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō. Hātī tō kōō-pāhi
That at-time his elder son field-in was. Then he house-near
 āvi pugyā-pēē tiyā wājā ān nāehanō unāayō. Tahāā
having-come arriving-on by-him music and dancing was-heard. Then
 chākarō-mē-dēkhūū ēkā-lē bādī tiyā puehhyō, 'ī kāy āhi?'
servants-in-from one having-called by-him it-was-asked, 'this what is?'
 Tiyā tiyā-lē ākhyō kē, 'tōō pōwōhō ālō-hō, āji tō tōō bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
 hārō-nērō milyō ihī-kēatā tiyā mōdī pāgate kēayī-hī. Tahāā tō
safe-and-sound was-met this-for by-him big feast made-is.' Then he

rōgāi mājē nē jāya. Īhī-kēatā tiyāā bāhakō bārō āvi
getting-angry inside not would-go. This-for his father outside having-come
 tiyā-lē mānāwāā lāgyō. Pēñē tiyā bāhakā-lē jibābē dēdō kē,
him to-entreat began. But by-him the-father-to answer was-given that,
 'dēkhē, āi ātiī wōrahē tōō chākarī kiahīyū, āji tōō ākhalō māyū
'see, I so-many years thy service do, and thy word by-me
 kēdi tōdyō nāhā. Tē-bi māyū āpōō dōsadārōō-ārī mōj kērāā-kēatā
ever was-broken not. Still by-me my friends-with merry to-make-for
 tuyū mā-nē kēdi pātādō-bi āpyō nāhā. Āji jiyā tōō jinagī
by-thee me-to even kid-even was-given not. And by-whom thy property
 mālajādī-ārī khāi tākī, tō ō tōō pōyarō ālō, tahāā tuyū
harlots-with eating was-thrown, he this thy son came, then by-thee
 iyāā-kēatā mōdī pāngātē kēayī-hī.' Tahāā tiyā tiyā-lē ākhyō,
this-of-for-sake big feast made-is.' Then by-him him-to it-was-said,
 'pōyarā, tū rāt-dihi māā-ārī āhī; āji māā bādī jinagī tōō-jē
'son, thou night-day me-with art; and mine all property thine-only
 āhī. Pēñē khuchī ān mōj kērualī ī wājavi āthō, kēbē-kē ō
is. But merry and feast should-be-made this fit was, because this
 tōō pōwōhō mōyō āthō, tō phāchō jiwatō viyō-hō; ān tākāalō āthō,
thy brother dead was, he again alive become-is; and lost was,
 tō judyō-hō.
he found-is.'

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

DEHAWĀĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ.

Ēka gāwō-mē Gimbā . kii māṭi rēhalō. Tiyaā thaiyyōō nāwa Jānū
One village-in Gimbō having-said man lived. His wife's name Jānū
 āthō. Gimbō gōriḃa āthō, pēṇē jārākē bōgyō āthō. Tēbī kāi-bī kāma kērāā
was. Gimbō poor was, but a-little dull was. Still any-even work to-do
 bōhē, tā tō kāmō purō-kēā-bōgōrē chhōḍē-j nē. Ēka bōrōhō
he-might-sit, then that work full-making-before left-indeed not. One year
 tiyā thēa-māṭi milinē hiyālā-mē chōmōṭō chhindyō, chārī mērā
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries
 vēchhālī thōvyō. Biyārāā kēatā wāhawā-hī mōjārī chhōḍavī
clean were-kept. Of-seed for-the-sake Patel-with wages having-left
 chhōḍavī ēk mōḍō āṇḍalō pōi hāl thōvī . rākhi.
having-left one big pot filling rice having-kept was-preserved.

Jēṭhudi-pāhī chōmōṭē hiṅgāḍi sāp kii thōvyō.
Jēṣṭh-rain-near shrubs having-burnt clean having-made was-kept
 Jiyō-wōkhōtē kālyō mēga wōrahān biyō, tiyō-wōkhōtē thēa-māṭi jāinē
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
 chōmaṭō-mē hāl phōkī dedī. Tōhē dōṇḍē thāyyē. Kālyō
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black
 mēga wōrahūṭā-jē bādō ugi tākāyō. Rānō-mē khōḍa ḍiranē
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
 bādō ugi tākāyō. Rān nilō kōcha dēkhāyā lāgyō.
all having-sprouted was-left. Forest green deep to-appear began.

Hāl jārākē mōḍi viyī. Tāhāā Gimbā chōmaṭō-mē ēk uchō māḷō
Rice a-little big became. Then by-Gimbō field-in one high platform
 kēayō. Hātī Jānū-lē ākhyō kē, 'āja-dēkhūñ āi chōmaṭō-mē māḷā-pēē
was-made. then Jānū-to it-was-said that, 'to-day-from I field-in platform-on
 rēhē ān tihī āi pālāni-mē rēhē. Tihī-kēatā tū chōmaṭō-mē āvēhē-mā.
will-stay and there I vow-in shall-live. That-for thou field-in come-not.
 Māā-kēatā hidō kāi lī āwō, tō bādō mērē-pēē āvi
Me-for provision some taking if-comes, then all boundary-on having-come

ākḥā lagyō kē, 'māā thānakō-pāhī ēkā mōnavī chōmōtē kēyyō-hō, tiyā tīhī-mē
to-say began that, 'my abode-near one by-man field done-is, by-him there-in
 ēka āṇḍālō-pōi hāl pōyi-hī. Tē hāl rākhā-nē tō mōnavī chōmaṭō-mē mālō
one pot-full rice sown-is. That rice watching-for that man field-in platform
 bāndī tīhī-pēē rētō-hō. Dihi-rāt pāṇi-mē rī māā-hī āvi
having-bound there-on staying-is. Day-night vow-in remaining me-near coming
 mā-nē pūjēhē, āji pūjā kii jāti wōkhōtē ākhēhē kē, "hāṇḍī-pōi
me-to worships, and worship having-done going at-time says that, "pot-full
 pōyyō-hō, tihī khāṇḍī-pōi pākī, tō hārō, nahā tō tōō nāka
sown-is of-there khāṇḍī-full will-ripen then well, not then thy nose
 wādēhē." Ēhā-kī ākhī chhuri māā muratāā nākō-pēē thōvēhē. Māyū
I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me
 ēka bēn wōkhōtē biwāyyō, pēñē tō tā nē bimaṇō wādatō
one two times was-frightened, but he indeed not bewildered increasing
 jātō-hō.
going-is.'

Rājā Pānaṭhā dēwō ākhyō, 'ēhadō pāṇi-wālō āji rābaṇārō
King by-Pānaṭhō god was-said, 'such-great vow-keeper and hard-working
 māhūū āhī, tā tiyā-lē āpūālō jōjavē.' Ēhā-kī ākhī bēni dēvē,
man is, then him-to to-give is-proper.' Thus having-said both gods,
 Gimbō hāl mōlatō-hō, tihī giyā.
Gimbō rice threshing-was, there went.

Rājā Pānaṭhā-lē dēkhī Gimbō dōwaḍī jāi pāgē pōdyō.
King Pānaṭhō having-seen Gimbō having-run having-gone feet fell.
 Hātīī khōlā-mē dēwa āvi bōṭhā. Pēēlāā rājā Pānaṭhāā
Then threshing-floor-in the-gods having-come sat. First king of-Panaṭhō
 pūjā kēyyī, hātīī hiwāryāā pūjā kēyyī, ān hāthē jōḍī
worship was-done, then of-boundary-god worship was-done, and hands joining
 ubō riyō. Rājā Pānaṭhā ākhyō, 'tu-lē jōh, bōrakātē
standing remained. King by-Pānaṭhō it-was-said, 'thee-to honour, prosperity
 āpi, tōō wāḍivēlo wādīi.' Ēhē-kī ākhī dēvē jātā riyā.
is-given, thy progeny will-grow.' Thus having-said the-gods going remained.

Gimbō hāl mōli uḍavī tē chāra khāṇḍī niṅgi.
Gimbō rice having-threshed having-winnowed those four khāṇḍis came-out.
 Hātīī hiwāryāā thānakōi pāchhi pūjā kii, hātīī hāl ān
Then of-boundary-god of-abode again worship having-done, then, rice and
 bādō bidārō lii kōō jāi riyā-nē lāgyō.
all moveables having-taken house having-gone live-to he-began.

Ti dihi-dēkhūū khētawāḍī, ōn, pōisō-tōkō wādatō giyō, pōyarē-
That day-from estate, grain, pice-annas increasing went, children-
 chāwarē viyē, ān khuchī-kii riyā-nē lāgyō.
etcetera became, and joy-with live-to he-began.

thōvi kira pāḍi ṭākī-hī. Pāḷaṇī-mē rii māā chākari kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
 tihi-kēatā āi kāi kēatō nāhā. Pēṇē ēka wōkhōtē iā-lē biwāulō jōjavē.
that-for I anything doing not. But one at-time this-to to-frighten is-proper.
 Tahāā chōṭaki ṭākii.
Then bad-habit will-leave.

Ēhā-kii ākhī rāti mōja-mēē rāt giyī. Tahāā dēwō āchhālā
Thus having-said at-night middle-in night went. Then the-god of-bear
 vēh līi, chōmatō-mē Gimbō māḷā-pēē hutlō āthō, tihi jāi mōḍā
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
 bebāyā-nē lāgyō. Tahāā Gimbō ākhā-nē lāgyō kē, 'āi āchhālō-gāchhālō nē jāū.
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know.
 Tū tā dēwa āhī, mā-nē biwāwāā ālō-hō, pēṇē āi nē biyū. Āglō
Thou then god art, me to-frighten come-art, but I not fear. Formerly
 tā hāṇḍī-pōii khāṇḍī māgatlō, āmi tā bēn khāṇḍī lēhē.
indeed of-pot-full a-khāṇḍī asking-was, now indeed two khāṇḍī I-shall-take.'

Dēvē kukaḍō wāhē, tihi-lāguū bebāyō. Hātī jāto riyō. Bihiri
The-god cock crows then-till growled. Then going remained. Second
 dihi mōja-mēē rāti-lē dēwō pāchhō wāgōō vēh līi māḷā-āhī āvi āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
 dēā-nē lāgyō. Tahāā Gimbō ākhā-nē lāgyō, 'tū wāgōō vēh līi ālō-hō,
give-to began. Then Gimbō say-to began, 'thou of-tiger form taking come-art
 tō tā māyū jāyō-hō. Āi tōō-kii nē biyū. Tū tā dēwa āhī.
that indeed by-me known-is. I thee-by not fear. Thou indeed god art.
 Hāṇḍī-pōii kāla bēn khāṇḍyā ākhalyā, āmi tā chāra khāṇḍyā lēhē,
Of-pot-full yesterday two khāṇḍī were-asked, now indeed four khāṇḍī I-shall-take,
 tāhā-jē chhōḍāhē. Dēwa pāchhō kukaḍō wāhē tāhī-lōgōō ri pāchhō
then-only I-shall-release.' The-god again cock crows then-till remaining back
 jāto riyō.
going stayed.

Dēwō-lē vichāra ālō kē, 'āi biwāwāā jāto-hō, pēṇē tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
 bitā biwanyā khāṇḍyā ākhatō jāto-hō. Āji biwāwāhē, tā nāhi
being-afraid double khāṇḍīs asking going-is. And I-shall-frighten, then running
 nē jātā, āji wādatō jāii.' Ēhē jāi tāwakōchē riyō. Tēhē tō
not going, and increasing will-go.' Thus knowing silent remained. Then that
 chōmōtē pāki giyō. Tahāā wāḍi tō hālē mōlā-nē lāgyō.
field having-ripened went. Then having-cut that rice thresh-to he-began.

Ēka dihi rājā Pānaṭhā sawārī tēhē-dēkhuī jāhālī. Tahāā hiwāryō
One day king of-Pānaṭhā procession there-from became. Then boundary
 dēvē tiyā-hī jāi jāri-nē ātha jōḍi rājā Pānaṭhā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānaṭhā god-to

ākha lagyō kē, 'māā thānakō-pāhī ēkā mōnavī chōmōṭē kēyyō-hō, tiyā tihī-mē
to-say began that, 'my abode-near one by-man field done-is, by-him there-in
 ēka āṇḍalō-pōi hāl pōyi-hī. Tē hāl rākhā-nē tō mōnavī chōmaṭō-mē mālō
one pot-full rice sown-is. That rice watching-for that man field-in platform
 bāndī tihī-pēē rētō-hō. Dihi-rāt pāṇī-mē rī māā-hī āvi
having-bound there-on staying-is. Day-night vow-in remaining me-near coming
 mā-nē pūjēhē, āji pūjā kii jāti wōkhōtē ākhēhē kē, "hāṇḍī-pōi
me-to worships, and worship having-done going at-time says that, "pot-full
 pōyyō-hō, tihī khāṇḍī-pōi pākī, tō hārō, nahā tō tōō nāka
sown-is of-there khāṇḍī-full will-ripen then well, not then thy nose
 wāḍēhē." Ēhā-ki ākhī chhurī māā muratāā nākō-pēē thōvēhē. Māyū
I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me
 ēka bēn wōkhōtē biwāyyō, pēñē tō tā nē bimaṇō wādatō
one two times was-frightened, but he indeed not bewildered increasing
 jātō-hō.
going-is.'

Rājā Pānaṭhā dēwō ākhyō, 'ēhaḍḍ pāṇī-wālō āji rābaṇārō
King by-Pānaṭhō god was-said, 'such-great vow-keeper and hard-working
 māhūū āhī, tā tiyā-lē āpūālō jōjavē.' Ēhā-ki ākhī bēni dēvō,
man is, then him-to to-give is-proper.' Thus having-said both gods,
 Gimbo hāl mōlatō-hō, tihī giyā.
Gimbo rice threshing-was, there went.

Rājā Pānaṭhā-lē dēkhī Gimbo dōwadi jāi pāgē pōdyō.
King Pānaṭhō having-seen Gimbo having-run having-gone feet fell.
 Hātīī khōlā-mē dēwa āvi bōṭhā, Pēlāā rājā Pānaṭhā
Then threshing-floor-in the-gods having-come sat. First king of-Pānaṭhō
 pūjā kēyyī, hātīī hiwāryāā pūjā kēyyī, ān hāthē jōḍī
worship was-done, then of-boundary-god worship was-done, and hands joining
 ubō riyō. Rājā Pānaṭhā ākhyō, 'tu-lē jōh, bōrakātē
standing remained. King by-Pānaṭhō it-was-said, 'thee-to honour, prosperity
 āpi, tōō wāḍivēlo wāḍii.' Ēhē-ki ākhī dēvō jātā riyā.
is-given, thy progeny will-grow.' Thus having-said the-gods going remained.

Gimbo hāl mōli udavi tē chāra khāṇḍī ningī.
Gimbo rice having-threshed having-winnowed those four khāṇḍīs came-out.
 Hātīī hiwāryāā thānakōi pāchhī, pūjā kii, hātīī hāl ān
Then of-boundary-god of-abode again worship having-done, then rice and
 bādō biḍārō līi kōō jāi riyā-nē lāgyō.
all moveables having-taken house having-gone live-to he-began.

Ti dihi-dēkhūū khētawāḍī, ōn, pōisō-tōkō wādatō giyō, pōyarē-
That day-from estate, grain, pice-annas increasing went, children-
 chāwarē riyē, ān khuchī-kii riyā-nē lāgyō.
etcetera became, and joy-with live-to he-began.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs¹ and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshth, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.² He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī³ of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

¹ *Chōmōfē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

² A stone idol of a god is generally placed on the border of a field.

³ A khāṇḍī is equal to twenty maunds.

do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānaṭhō¹ passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānaṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānaṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands. King Pānaṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

¹ Pānaṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

KOTALI.

This is the dialect of the Kōṭals, a wild Bhil tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōṭali is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kōṭali differs from Khāndēśī.

Ya is substituted for *ē* in *yak*, one.

The cerebral *ḷ* is sometimes replaced by *l*; thus, *paḷ*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī nauk'rī ma-na kar'nā*, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-māin*, from among the sons; *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*; thus, *Talōdyā-thīn*, from Taloda; *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*; thus, *mānus-nī ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *lī pōryā*, that son, in the nominative; but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me; *tu-na*, by thee; *āmu*, we; *tumu*, you; *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *aś'nōl*, plural *aś'nalā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār'jē*, we strike; *jāut*, we go. Forms such as *mī mara*, I die; *mī jāy*, I go; *tō jāy*, he goes; but *tū jāś*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēṇḍh'rū dīnās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāṭhī. *Dīnās* might, however, also be a wrong transliteration instead of *dīnā sa*.

In the future we may note the form *tū mār'sīs*, thou wilt strike. In other respects Kōṭali seems to agree with Khāndēśī.

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kōn'tē yak mānus-lā dōn pōr as'nala. Tyā dōnī pōrās-main
Certain one man-to two sons were. Those two sons-among-from
 dhāk'lā pōryā tyā-nī bā-lā sāng'nā, 'bābā, māl-nā ma-nā hisā
the-younger son him-of father-to said, 'father, property-of my share
 mā-lā dē.' Maṅg tyā-na tī māl tyā-lā wāṭī dinā. Maṅg
me-to give.' Then him-by that property him-to having-divided was-given. Then
 thōḍē diwas sarwā paisā jamā kari tō dhāk'lā pōryā dūr
a-few days all money together having-made that younger son a-far
 mulukh-mā nighī gayā. Tī mulukh-mā tyā-na tyā paisā kharāb
country-into having-started went. That country-in him-by that money waste
 kar'nā. Tyā-nā sarwā paisā kharāb hōinā, maṅg māṅg'tin mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine
 paḍ'nā, an tō naṅgā hōi gayā. Maṅg tahin niṅhī-san yak
fell, and he naked having-become went. Then there-from having-started one
 mānus-nī ghar jāi tai naukār rabinā. Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man-by
 tyā-lā ḍukar chārā-lā dhāḍ'nā. Ḍukar jō bhusā khāū lāg'nōl tō
him-to swine graze-to was-sent. The-swine what husks to-eat began that
 bhusā tō khāū lāg'nā, an bhārī kasṭī-san pōṭ bhārī lāg'nā. An
husks he to-eat began, and great difficulty-with belly to-fill began. And
 kōnī tyā-lā bhik dē-nā. Maṅg to sudh-mā yēi sāng'nā,
anyone him-to alms would-not-give. Then he senses-in having-come said,
 'ma-nā bāp'nā naukār pōṭ-bhārī bhākar khāt, an mī bhukā mara.
'my father-of servants belly-full bread are-eating, and I of-hunger am-dying.
 May uth'sū ma-nī bā tyāwa jāsū an tyā-lā sāng'sū, "bābā,
I shall-arise my father near will-go and him-to will-say, "father,
 may dēw-pān an tū-pan pāp kar'nā sa. May tu-nā pōryā sāng'wā-lā
(by)-me God-with and thee-with sin done is. I thy son be-called-to
 mā-lā lāj wāṭa; tu-nī naukār-paiki mī jyasā naukara-ch sa."'
me-to shame appears; thy servants-from-among I as a-servant-really am."
 Tō maṅg uth'nā an tyā-nī bā tyāwa gayā. Tō dūr as'nūl tawā tyā-nī
He then arose and him-of father near went. He a-far was then him-of

bā-na tyā-lā dēkh^ana, maṅg tyā-lā mayā yēi-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards
 dhāi gayā; maṅg tyā-lā bil^agi-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then
 tī pōryā tyā-nī bā-lā sāṅg^anā, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and
 tū-phan pāp kar^anā, an mī tu-nā pōryā sāṅg^awā-nā rahīnā nāhā.
thee-towards sin was-done, and I thy son be-called-to remained not.'
 Maṅg tyā-nī bā-na nankar-lā sāṅg^anā, 'chāṅg^ala pāṅghar^ana lai
Then him-of father-by servant-to it-was-said, 'good cloth having-brought
 yē; 'tē tyā-nī āṅg-mā ghālī dinā, hāt-mā mundi ghāl^anā,
come; 'that him-of body-on having-put was-given, hand-on a-ring was-put,
 pāy-mā jyutā ghāl^anā. Maṅg mōṭhiyā khusi-sa bhākar khāwā-lā gayā.
feet-on shoe was-put. Then great joy-with bread to-eat he-went.
 'Hai mā-nā pōryā jyasā marī gayōl, jītā hōy^anā; agar
'This my son as-if having-died was-gone, alive has-become; or-say
 gamāi gayōl, ātā sāpaḍ^ana.' Asā sam^ajīn bahu ānand kar^anat.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōṭhā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and
 tyā-lā wājā-gājā aiku yēū lāg^anā. Tyā-na āp^ali naukār-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to
 hāk mārīn sāṅgu lāg^anā, 'hai kāy sa? ' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is? ' Then that
 naukār sāṅg^anā, 'tu-nā bhāū unā sa. Tō sukhī-kār unā
servant said, 'thy brother come is. He in-good-health come
 sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to
 bhārī rāg unā, an tī ghar-mā tō kāi jāi nāhā.
much anger came, and that house-in he in-any-way would-go not.
 Tawā tyā-nā bā bāhēr yēi-san tyā-lā sam^ajādū lāg^anā.
Then him-of father out having-come him-to to-persuade began.
 Maṅg tyā-nī bā-lā tyā-na sāṅg^ana, 'dēkh, bābā, it^akā
Then him-of father-to him-by it-was-said, 'see, father, so-many
 din tu-nī nauk^arī ma-na kar^anā, an tu-nā sabd
days thy service me-by is-made, and thee-of word
 kāi-oh tōḍ^anā nāhā; an tu-na ma-nī sōb^atī barābar
any-even broken is-not; and thee-by me-of friends with
 khāwā-na wāsta yak bī mēṇḍh^arū dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by
 sarvā paisā gamāḍī dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyā-lā tū mēj^awānī dēwā-lā karas.''' Tawā tyā-nā bābā
him-to thou a-feast to-give art-making.''' Then him-of father
 sāṅg^anā, ' pōryā, tū mā-phan as^anōl an hai māl^amatā asa,
said, ' son, thou me-with art-living and this property is,
 hai tu-nā sa. Hai bakhat-lā tu-nā bhāū mari gayōl,
this thine is. This occasion-on thy brother' having-died was-gone,
 tō jītā hōinā; an gamāī gayōl, yēī mil^anā;
he alive has-become; and having-lost was-gone, having-come is-obtained;
 tyā-nī wāsta āpūn ānand kar^anā hai barōbar sa.'
that-of for we rejoicing to-do this proper is.'

[No. 55.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN II.

A STORY.

Yak musal^amān śipāi Talōdyā-thīn Nandur^abār-lā
A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to
 chāl^anā. Tawā wāt-mā chyāl^atā chyāl^atā din buḍi gayā. Tawā dōn
set-out. Then the-way-on walking walking the-sun having-set went. Then two
 chōr tyā-na puḍha ubhā sa tyā-na dēkh^anāt. Tyā chōras-nī tyā-lā
thieves him-of before standing are him-by were-seen. Those thieves-by him-to
 tī jāgā-war dhari pād^anāt an khūp mār^anāt; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten; his
 phad^aka sam^ada his^akāi lināt. Yak chōr-na tar^awār kāḍh^anāt,
clothes all having-snatched were-taken. One thief-by a-sword was-drawn,
 an yak-na surī dākhāḍī, an tyā-lā sāṅ^anāt, 'dēkh, śipāi, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
 puḍhē nāch. Nābā-tar tu-lā hamu mārī ṭāk^asū.' Dhāk-nī
in-front dance. If-not-then thee-to we having-killed shall-throw.' Terror-of
 mārā tō śipāi nōchū lāg^anā. Akharī-śēwaṭ tō pāyā paḍī
on-account that sepoy to-dance began. At-last he on-the-feet having-fallen
 āp^ali suṭ^akā kari-san parat Talōdyā-lā gayā. Talōdyā-nā phōj^adār-lā
his-own release having-made back Taloda-to went. Taloda-of police-officer-to
 hai mālum paḍī; tyā chōras-lā tyā-na pakaḍ^anāt; an khaṭ^alā bharī
this known became; those thieves-to him-by it-was-caught; and case having-entered
 mājistrēt-nī kaḍē dhāḍ^anā; tai in^asāph kari tyā chōras-lā sau
magistrate-of towards was-sent; then trial having-made those thieves-to six
 sau mahinyā-nī sajā dinā.
six months-of punishment was-given.

FREE TRANSLATION OF THE FOREGOING.

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhili of Nimar is now almost a Marāṭhī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhili and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, *e.g.*, in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhili.

The Bhili dialects spoken in Berar are probably of the same kind as Panchāli, dealt with above (pp. 138 and ff.). Some of the Bhils of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz.*, Bāori, Habūrā, Pār 'dhī and Siyālgiri. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhili of Mahikantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhili. Compare forms such as *khēt-bhitar*, in the fields; *chalyōl*, gone; *karīna*, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as *ād'myā-la*, to a man; *wāṭā*, a share; *gēlā*, he went; *hōlā*, he became; *kahin*, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

(DISTRICT NIMAR.)

Kōnyā	ād ^a myā-la	dōn	sōy ^a ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	man-to	two	sons	were.	Them-among	the-younger	father-to	
kahēlā,	‘arē	bā,	paisā-ṭakā-madhī	jō-kaī	mājhā	wāṭā	hōy	tē
said,	‘O	father,	property-in	whatever	my	share	may-be	that
māl	daī	dē.	Tawā	tyā-na	tyāl	ap ^a nī	jamā-puñjī	hōtī
to-me	having-given	give.’	Then	him-by	him-to	his	property	was
tī	wāṭī	dēlī.	Thōḍa	din	hōla	kī	nānhā	sōy ^a rā
that	having-divided	was-given.	Few	days	became	that	younger	son
sab-kaī	yēkhaṭṭā	karīna	dus ^a rā	mul ^a khāt	chalyōl	gēlā,	aru	
all-whatever	together	having-made	another	in-country	gone	went,	and	
taḍa	luch ^a panā-bhītar	din-bhītar	ap ^a nī	jamā-puñjī	gamāī	dēlī.		
there	riotousness-in	days-in	his	property	having-spent	was-given.		

Jab tyō sab-kai udāi chuk^llā tab tyā mul^lkhāt khūb
When he all having-squandered ceased then that in-country heavy
 kāl paḍ^llā, aru tyō garīb huī gēlā. Aru tyō jāina
famine fell, and he poor having-become went. And he having-gone
 tyā mul^lkhā-chyā kōṇyā bhalā ād^lmī-pās rah^llā. Tyā-na tyāl ap^lnā
that country-of some rich man-with lived. Him-by to-him his
 khēt-bhitar ḍuk^lrā charāwāl mōkallā. Aru tyō tyā chhil^ltē jyāl ḍuk^lrā
field-in swine to-feed was-sent. And he those husks to-which swine
 khāūt hōta tyā-chā pēt bhar^lwa-chyā dhyān hōtā, aru tyāl ghan
eating were his belly filling-of desire was, and to-him anything
 kōṇī nahī dyāt hōtā.
anyone not giving was.

BĀORĪ.

This is the dialect of the Bāwarias, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāorī has been returned as the language of 400 Moghias in Kishangarh. The Moghias are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*. Edited by John Beames, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwarias will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

PANJAB AND FEUDATORIES—

Hissar	931	
Kapurthala	80	
Nabha	30	
Faridkot	3,000	
Firozpur	38,000	
Lahore	460	
	<hr/>	
	42,501	42,501

UNITED PROVINCES—

Muzaffarnagar	102	
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RAJPUTANA—

Kishangarh	400	
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TOTAL

43,003

The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāorī were counted in the Panjab and its feudatories. The Bāwarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thallī, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī hīlī. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhīl country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being fairied out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarātī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb^hliō*, he was heard; *hāpāi*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man^ssi*, a woman; *sē*, why? but *khō*, for *sū*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am; *passē* for *pachchhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *vittī* or *vītī*, for *vīṭī*, a ring. There is no cerebral *ḷ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold; *puchhō*, it was asked; *kīhō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupaiā*, rupees; *lug^arā*, robes; *khākh^arā*, shoes.

The postposition of the genitive is *nō* or *na* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū*, *nē*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tīhōn*, to them; *chār^awā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tīhō-māi-thē nanō^arē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū*, I; *mī*, by me; *mannē*, to me; *mhārō* or *mārō*, my; *hamē*, we, by us; *hamārō*, our.

2nd person, *taū* or *tū*, thou; *tī* or *tēn*, by thee; *tāh^arō* or *tārō*, thy; *tamē*, *tammē* or *tamhē*, you, by you; *tauhē*, you (accusative plural); *tamāh^arō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih^anō*, his. *Tīō*, *tīōh*, or *tyōh*, he, that; *tinnō*, *tīnō*, his; *tinnē*, *tīnhē*, *tīnē*, to him, by him, in that; *tē*, by him; *tīhā*, that (oblique adjective); *tē*, *tēhē*, they, by them; *tēhō*, *tīhō* (oblique plural); *tēhōnō*, *tīhōnō*, their; *tīhōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that; oblique *pēllā*, agent *pēllē*.

Hīō, *hīōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kīnō*, whose? *kaun kan-thō*, from near whom? *khō*, what? *kīnē*, by anyone; *kīhē waqtē*, at any time; *kāṭs*, anything.

Verbs are conjugated just as in Gujarātī Bhīlī. The verb substantive is *sō* (for *chhō*), I am; *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *vēch^an*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *iō*, as in *māriō*, struck. Irregular are *kīhō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahē*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kādē-kh*, over.

[No. 57.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Ēk janā-nai bai dik^arā uttā. Tihō-māi-thē nanōrē dik^arē
One man-to two sons were. By-them-in-from by-the-younger by-the-son
 āgā-nai kēh^awā lagiō, ‘ō āgā, jō ap^arō (or ap^anō) walēwō
the-father-to to-say it-was-begun, ‘O father, what your-own property
 hi-rō tihā-māi-thō mannē bhāg^alō dai-dē. Tīnē tihōn
having-become-remained that-in-from to-me share give-away.’ By-him to-them
 walēwō waṇḍī diddō (or dihdō). Ghanā dan kō-thāiā-nahī tē
property having-divided was-given. Many days at-all-were-not then
 nanōrē dik^arē khārō walēwō bhēlō karī-liddō, tē vēg^alē
by-the-younger by-the-son all property together was-collected, and in-a-distant
 dēkhē parō-giō, tē ap^arō walēwō udhālā-māi gamāṛi-nakhiō,
in-a-country went-away, and his-own property wickedness-in was-wasted.
 Jīnē vēlē tīnē walēwō khārō gamāṛi-nakhiō, tīnē dēkhē
At-what at-time by-him the-property all was-wasted, in-that in-country
 baṛī kahārī war^alī-gaī. Tinnē lōṛ thāi-gaī. Tiō giō tihā mulak-nai
a-great famine happened. To-him need became. He went that country-in-of
 khair-māi ēk ād^amī-nē maliō. Tīnē ād^amīē khūr ap^anā khētrā-māi
city-in a man-to was-joined. By-that by-man swine his-own fields-in
 chār^awān tinhē mōk^aliō. Tinnō jī thāi-pariō tiārē khūr
to-graze as-for-him he-was-sent. His mind became at-that-time swine
 khātā-tā, tiārē tihā vī tīnē ōj^arō chhandchō lāhin bhārī-liō
eating-were, at-that-time there also by-him belly husks with was-filled
 Kīnē ād^amīē kāṛīs kō-diddō-nahī. Jār tinnē hōsh āvī, tinnē
By-any by-man anything at-all-was-given-not. When to-him sense came, by-him
 kihō, ‘mārā āgā-nai ghanā naukār tēvī-māi-thō rukh^alō
it-was-said, ‘my father-to many servants that-in-from bread
 khāē, tihē-thō rukh^alō bachī-rahē; tō-bhī hū bhūkiō māō.
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.
 Hī utthīs, tiār mārā āgā-kānnē jāīs, tiār tinnē hū kahīs,
I will-arise, and my father-near will-go, and to-him I will-say,
 “tārē āgal, āgā, hū gunāhī thāi-giō, Par^amēkhar-nā vī gunāhī
“in-thy front, father, I sinner became, God-to also sinner
 thāi-giō; tārō dik^arō rakh^awā-nō lāik-nā kōi-nahī. Tau mannē
became; thy son keeping-of fitness-for at-all-I-am-not. Thou me

dihārīō rākh-hī-lē." Tiō utthiō, āgā-kannē giō. Ghanāōs vėg^lō uttō,
servant keep-veryly." He arōse, father-near went. Very distant he-was,
 tiār āgē jōi-liddō; tiār tinnē dil-māi dayā āvī. Tiār
h'n by-the-father he-was-seen; then to-him heart-in compassion came. Then
 natthō, tiār tinnē galē pariō, tiār tinnē būch^rā liddō. Dik^rrē
he-ran, and on-his on-neck fell, and to-him kiss was-taken. By-the-son
 tinnē kihō, 'tārī nazar-māi, āgā hū gunāhi thāi-giō, Par^mmēkhar-nā
to-him it-was-said, 'thy sight-in, father, I sinner became, God-to
 gunāhi thāi-giō. Tārō dik^rrō rakh^wā-nō lāik-nā kōi-nahī.
sinner became. Thy son keeping-of fitness-for at-all-I-am-not.'

Āgē āpⁿnā nauk^rrō kihō, 'khāū lūg^rrā khādhī-āwō,
By-the-father his-own to-servants it-was-said, 'excellent robes bring-out,
 tiār tinnē lūg^rrā ghatti-diō; tinnī aṅ^līē vittī ghatti-diō;
and to-him robes put-on; on-his on-the-finger a-ring put-on;
 tinnē gōdē khākh^rrā ghatti-diō. Āwō, khārā-s bhelā khāō,
on-his on-the-foot shoes put-on. Come, all together let-us-eat,
 khushī thāō; innē wākh^tē mārō dik^rrō marī-giō-tō, walī
happy let-us-become; of-this for my son dead-gone-was, again
 jiv^tō thāi-giō; tiō gamāi-giō-tō, passē lādhi-giō.' Tē rāji thāwā
living became; he lost-gone-was, afterwards was-got.' They merry to-become
 lagiā.
began.

Tinnō waqōrō dik^rrō khētrā-māi uttō. Jar ghar-nai kannē
His elder son the-fields-in was. When the-house-in-of near
 āviō, tinnē wājā nai nāch hāb^līō. Tiār apⁿnā
he-came, by-him music and dancing was-heard. Then his-own
 nauk^rrō-māi-thō ēk-nai tēriō, tiār tinnē puchhiō, 'ā khū
servants-in-from one-as-for he-was-called, then by-him it-was-asked, 'this what
 thāē?' Tinnē tinnē kihō, 'tārō bhāiō āviō, tārē āgē
is?' By-him to-him it-was-said, 'thy brother came, by-thy by-father
 ruk^hlā diddā tiārē dik^rrō rāji-bāji āvī-nikaliō.' Tiō
loaves were-given, because the-son safe-(and-)sound arrived.' He
 gukhē thāiō, ghar-māi kō-giō-nī. Tinnē wākh^tē āgō
in-anger became, the-house-in at-all-went-not. Of-this for the-father
 bāhar nikaliō; tihā āgal āvī, minnat kidhī. Tinnē ēk
outside came-out; in-his front came, request was-made. By-him one
 āgēhū jawāb kidhō, 'akh^llā war^khē tārī dārī kar^tō
to-the-father answer was-made, 'so-many in-years your service doing
 rihō, kadēkh kihē waqtē tārō hukam kō-mōriō-nāhī;
I-remained, ever at-any at-time thy order at-all-was-disobeyed-not;
 tēn mannē urniō kō-diddō-nī, jāi hū apⁿnā bēliō-māi
by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among

khushī thāñ. Jār tārō hyōh dik'rō āviō, jinē dik'rē tārā
happy may-become. When thy this son came, by-what by-son thy
 rupaiñ kharch kidhāñ kāj'rā ūpar, tinnē wākhṭē rūkh'lō
rupees expended were-made harlots upon, of-him for bread (i.e., a feast)
 diddō.' Tinnē tinē kihō, 'dik'rā, tū mārē khādō-kh
was-given.' By-him to-him it-was-said, 'son, thou to-me always-even
 bhēlō rihō; jō mārō sai, tīō kharō-s, tārō sai. Hyōh gall
near remainest; what mine is, that all-even thine is. This thing
 hamō-nai chāh'ti-ti khushī thāē, khushī karēt; tiār tārō
us-to proper-was happy to-become, happiness to-make; because thy
 bhāi hyōh marī-giō-tō, wali jiw'tō thāi-giō; tīō gumāi-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
 passē lādhi-pariō.
afterwards was-found.'

[No. 58.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Tihā jhārīā^ñ-nai tallē ēk janāwar uttō.
Those bushes-in-of in-below an animal was.

Hyā zilā-māi khūā kō-tō-nī.
This district-in canal at-all-was-not.

Buddhī rāḍ khāch bōli-rī.
An-old woman truth told-had.

Hū apⁿō rūkh^hlō khātī-tī.
I my-own bread eating-was.

Mārī dik^rī bārō war^rkhōⁿ-nī thāi-gai.
My daughter twelve years-of became.

Mī tīnī gall hāb^hlī.
By-me his word was-heard.

Mārā bai dhaṇḍā sai.
Of-me two brothers are.

Kāl hū Chūnīē giō-tō, tihā Tahsildār-nai jhallī-liddō.
Yesterday I to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.

Bai man ḍāw^rrā hū vēch^hwā giō-tō. Vēchīn passā āw^ttā,
Two maunds grain I to-sell gone-had. Having-sold back in-coming,

gharē hāpāi hamō ṭak^rī-giō. Tibhā kah^hwā lagiō, 'tāhsildārē
at-the-house a-peon us met. There to-say he-began, 'by-the-Tahsildār

tauhe yād kīdō.' Tihē gōḍē passā muṛī-āviā. Rūkh^hlō
to-you remembrance was-made.' On-that on-foot back (we-)turned. Bread

vī khāwā kō-giō-nī. Chūnīē jāi-nikaliō. Tiār Tahsildār
even to-eat at-all-(I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār

khamā thāiā. Tiārē Tahsildār kah^hwā lagiō, 'tammē Bāw^rriō
before we-became. Then the-Tahsildār to-say began, 'you the-Bāwariās

gōrēn bōli līsō?' 'Hamārī bōli hammē bōli līsō.'
like to-speak will-be-able? 'Our language we to-speak we-will-be-able.'

'Tiārē khabad tammē gāi līsō?' Hammē passē kihō,
'Then song you to-sing will-be-able?' To-us afterwards it-was-said,

'Harkār-nau hukam āviō. Tammē kihō apⁿī bōli.
'Government-of order came. You speak your-own language.

- Tiārē-kaī āj wan'rē hindō, bhaī, jāiē. Tammē jāsiō
Preparation-having-made to-day to-morrow going, brother, go. You will-go
 tiārē. Harkār khābē warō amān dēsē.
then. The-Government Sāhib, great peace will-give.'

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Taḥṣildār seized me. I had gone to sell two maunds of grain, and on my way back, the *taḥṣil* peon met me at my house, and told me to attend the *taḥṣil* as the Taḥṣildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Taḥṣildār, he asked me, 'do you know the Bāori dialect?' I replied, 'yes, I will speak my own language.' The Taḥṣildār told me 'will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.¹ Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tin-hō* for *tihō*, to them; *maī*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

¹ See Vol. ix, Part i.

[No. 59.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

BĀORĪ DIALECT.

(DISTRICT MUZAFFARNAGAR.)

Ek ād^{mī}-nē bāi dīk^{rā} hottā. Tihū-mē-thā nanhē dīk^{rē} bābbā-nē
One man-to two sons were. Them-in-of by-the-younger by-son the-father-to
 kahyō kē, 'ai bābbā, māl-nō hīkhō jō mannhē pōh^{chē} mannhē
it-was-said that, 'O father, property-of share which to-me may-come to-me
 dēi dē.' Tō tinē māl vēchī dadhō. Aur thōrā
having-given give.' Then by-him property having-divided was-given. And few
 danō bād nanhē dīk^{rē} khab kuchh jamā karin ēk vēg^{lā}
days after by-the-younger by-son all whatever together having-made one far
 dēkh-mē gayō. Tō tihā ap^{nō} māl bad-chālī-mē urāyō. Tō
country-in went. Then there his property bad-conduct-in was-spent. Then
 khārū kharach kari chukō, tihā mulak-mē moṭṭō kāl paṛō, aur oh
all spent having-made he-ceased, that country-in a-great famine fell, and he
 garib thāwā lāgyō. Tō tēhā dēkh-nō ēk khāhukār-nē jāi
destitute to-become began. Then that country-of one gentleman-to having-gone
 lāgō. Tinē ap^{nā} khetar^{dā}-mē khūr chugāwan mōk^{lyō}. Aur tinnhē
joined. By-him his-own field-in swine to-feed was-sent. And to-him
 chāh^{nā} huttī, 'tē chhal^{kār} jō khūr khāttā marō pēt bharū.
wish was, 'those husks which swine are-eating my belly I-may-fill.'
 Tō kōnak tinnhē nahē dettō thō. Tō khoddi-mē āvin kēhō,
That anyone to-him not giving was. Then senses-on having-come it-was-said,
 'marā bābbā-nē kēt^{nāyak} mihintiyō-nē tuk sē, aur maī bhukyō marū-sō.
'my father-of how-many servants-to bread is, and I hungry dying-am.
 Maī uṭhin bābbā-kan jāū aur tinnhē kahis kē, "ai
I having-arisen father-near may-go and to-him I-will-say that, "O
 bābbā, maī akh^{mān}-nū aur tarā hajūr-nū pāp kar^{yū}. Aur maī yah
father, by-me 'heaven-of and thy presence-of sin was-done. And I this
 lāyak nahē ki barē tarō dīk^{rō} kah^{wāū}. Mannhē tarā mihintiyō-nī
worthy not that again thy son I-may-be-called. Me thy servants-of
 ēk-nī barabbar karī dēh." Tō uṭhin ap^{nū} bābbā-kan
one-of like having-made give." Then having-arisen his-own father-near
 chaliyō. Aur oh ibbat vēg^{lō} huttō tō tinnhē dēkkin tinnhā bābbā-nē
he-went. And he still far was then him having-seen his father-to
 tarakh āyō, aur nāsin tinnhē galē lagāyō aur ghanō puch-kāryō.
compassion came, and having-run his on-neck he-fell and much kissed.

Ḍik'rē tinnhē kahyō kē, 'ai bābbā, mañ akh^hmān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
 hujūr kakhūr kar'yō, aur ib yah lāyak kōi nahē kē barē tarō
in-presence sin was-made, and now this fit at-all not that again thy
 ḍik'rō kah'rāñ. Bābbā ap'nē nauk'rō-nē kahyō kē, 'khāñ
son I-may-be-called. The-father-(by) his servants-to it-was-said that, 'good
 tē khāñ lūg'rāñ kadḍhi āō aur tinnhē pah'rāō; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
 hāth-mē guṭṭhī aur godḍā-mē khākh^hō pah'rāō, aur hammē khāiyē aur khusī
hand-on ring and feet-on shoes put, and we shall-eat and merry
 kariyē, kē marō ḍik'rō marē hottō, ibbat jivō; jāttō rēhō
shall-make, because my son having-died was, again revived; lost staying
 thā, ibbat milō.' Tō rāji thāwā lagā.
was, again was-found.' Then merry to-become they-began.

Tō tinnhō moṭṭō ḍik'rō khettar^hdā-mē hottō. Tar ghar-nā kaniyhāñ āvyō
Then his eldest son field-in was. Then house-of near he-came
 gāvyā aur nāch^hvyā-nō hōl khābharyō. Tō ēk naukār-nē bulāvin
singing and dancing-of sound was-heard. Then one servant-to having-called
 puchchhō ki, 'hiyō khū sē?' Tin-rē tinnhē kahyō ki, 'tarō bhāi
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
 āyā sē. Tō tarē bābbē moṭṭi jāphat karī sē; hīnē wākh^htē kē tinnhē
come is. Then by-thy by-father great feast made is; this for that to-him
 bhalō chaṅgō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhi 'nē
well good he-came.' By-him anger having-made it-was-wished that, 'inside not
 jāyō.' Tō tinnhē bābbā bāhar āvin manāwō. Tō tinē
I-may-go.' Then his father-(by) out having-come was-entreated. Then by-him
 bābbā-nū bollhin kahyō, 'dēkh kē it'nā barkh^hē-thō mañ tarī ṭahal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
 karū-sū. Aur kadḍiyak tarā huk^hmē-thē bāhar kō gayō na. Par tañ
doing-am. And ever thy order-from outside ever I-went not. But by-thee
 bak^hri-nū chēliyūñ nē dadhū, kē ap'nā yārā-nē rāji manāñ.
a-goat-of young not was-given, that my friends-to merry I-might-make.
 Tō tarō ḍik'rō āvyō jīnē tarō māl kañchinyō-mē uñavyō, tañ
That thy son came by-whom thy property harlots-with was-wasted, by-thee
 tinnhī khāttar moṭṭi jāphat karī. Tinē tinnhō kahyō kē, 'ai ḍik'rā,
his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,
 tō khadā marā-kan rahē. Aur jō marō sē tō tarō sē. Par rāji
thou always of-me-near art. And what mine is that thing is. But merry
 manānā aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jivī
to-make and happy to-be proper was because thy brother dead was, he living
 gayō; aur gamārī gayō, tō mili gayō.
went; and lost went, he meeting went.'

HABŪRĀ.

The Habūṛā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

Saharanpur	2
Aligarh	868
Mathura	731
Farrukhabad	46
Mainpuri	232
Etawah	189
Etah	224
Moradabad	26
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
TOTAL	<u>2,596</u>

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhīlī.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarātī Bhīlī, and closely resembles Bāorī.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bābbō*, a father; *huttō*, or *hittō*, was; *khētaḍḍō*, for *khēt'rō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarātī Bhīlī, the letter *s* is regularly pronounced *ṣh* like the *ch* in 'loch.' The neuter gender ends in *ō*, as in *kahyō*, it was said. *Thārō*, your, becomes *tārō*. There are no other peculiarities which deserve special notice.

[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ.

HABŪRĀ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb^arī-nē bai dik^arā hittā. Tinnhō-mhē-ttē nanhē dik^arā
A-certain man-to two sons were. Them-in-from by-the-younger by-son
 bābai kahyō, 'bābbau, ap^anō bhāgariyā-nō kan, dēi-dai.' Aur
to-the-father it-was-said, 'father, my-own share-of property give.' And
 bābō dik^arā vēhāchchī diddhō. Thōrā-khā dan pāchchhi nanhō
the-father to-the-sons having-divided gave. A-few days after the-younger
 dik^arō bhērō kari-liddhō, tinnhē lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
 Tahā urāvī khāvi diddhō. Jār khāi-laddhō pī-laddhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
 urāvī-diddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar^awā
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
 lagyō. Tār muṭṭē - gharē jāi rihō. Tinnhē khūar
he-began. Then in-a-great in-house having-gone he-remained. By-him swine
 charāwā tārā khētaḍḍā-mhē ghālyō. Tō khūar khāttō chhōtrā aur
to-graze his fields-into he-was-sent. He swine eating husks and
 chhānēkh tō khāwā 'pēt bhari-lō' rājji hutto. Kunē kāi
bark that to-eat 'belly I-may-fill' ready he-was. By-anyone anything
 kō dittā nahī. Jār tinnhē hōkh āvyō, tinnhē kahyō,
at-all was-given not. When to-him sense came, by-him it-was-said,
 jōnē, mhārā āggā-nē ālā majūr lāgi-rihā, tārā rōṭā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
 ghanā hī-rihā, aur mhē bhukkhai marō. Hā-tē jāssyō, tō
abundant are, and I by-hunger die. Here-from. I-will-go, then
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag^awān aggar
father-to I-will-go, then father-to I-will-say, "father, God before
 aur tō aggar pāp karyō; tārā dik^arō kah^awā lāk kō
and 'thee before sin was-done; thy son to-be-called worthy at-all
 rihō nahī; tārā majūr lāgi-rihā, tā rākkhī-lai." Tinnhē
I-remained not; thy servants are-employed, in-them keep-(me)." He
 hēḍḍyō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē
'arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
 tarakh āvi-gyō, nāsin dik^arā-nē bāth bhari-liddhō, buch^akāri
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss

laddhō. Dik'rē bābbai-khō kahī, 'ē bābbā, tō aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before
 Bhag'wān-nō pāp karyō; mhē tārō dik'rō kah'wā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained
 nahī.' Tinnhē āggē nōk'rē-khō kahyō, 'khāū-tē khāū lugariyō
not.' His by-father the-servants-to it-was-said, 'good-from good clothes
 kāddhyō annhē pah'rāvō; hāt-mhē ēk biṭṭi pah'rāvī-dai, innhō gōrā
take-out to-this-one put-on; hand-in one ring put-on, his on-feet
 khākhariyā pah'rāvī-dai. Ham'nā khā-pī khukhī karī-laddhō;
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;
 kidhō marī-gayō-tō, pāchchhō jivī-paryō; ā pharō-gayō-tō, pāchchhō āvyō.
because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'
 Khab rājji thāyā.
All rejoicing became.

Tinnhē muttō dik'rō khētaddā-mhē huttō; tu āvyō gharē nāw'rī gyō,
His elder son fields-in was; he came in-house near he-went,
 gāyā nāchyā-nō tinnhē khā bharyō. Tinnhē ēk nōkar bullāvyō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,
 tinnhē puchchhyō, 'khō bāt hī-rihi?' Tinnhē kahyō tennhē-khō kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,
 'tārō bhāi pāchchhō āvī-gyō; tārē bābbē pantach karī, kidhō
'thy brother back came; by-thy by-father a-feast was-made, because
 tu khāū āvyō.' Tō rikhai hī-gyō. Tinnhō āggō bāhar āvyō,
he in-good-health came.' He displeased became. His father out came,
 tinnhē manāvyō. Tinnhē āggē kahyō, 'āggā, jō, āt'lē
him entreated. By-him to-the-father it-was-said, 'father, see, so-many
 bar'khai-thī tārhi gēh'ti mhē karī, tārhi bāt kadhī pharī-nākkhī
years-from thy service by-me was-done, thy word ever was-transgressed
 nahī; tihāy-pai ēk bāk'rī-nō chēriyō kō diddhō nahī, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my
 ārā-kērē mōj karī-liy'ti. Pari jār tārō ā dik'rō āvyō,
friends-with merriment I-might-have-made. But when thy this son came,
 jā tārō dhan mār'siyōn kharābī āvyō, tinnhē-kājjai pantach
who thy wealth with-harlots having-destroyed came, him-for a-feast
 kiddhi.' Tinnhē kahyō tennhē-khō ki, 'arē dik'rā, khab dan mōhā-ch-
is-made.' By-him it-was-said him-to that, 'O son, all days me-even-
 khē rihō; jō-kāi mhārō hī-rihō, tō tārō-chī rihō. Mannhē chah'ti-ti
near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper
 ki mōhāch karat khukhalli, kidhō ā tārō bhāi marī-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,
 tō warai jivī-paryō; aur ā pharō-gayō-tō, warai āvī-gyō.
he again alive-fell; and this lost-gone-was, again came.'

PĀR^{ADHĪ} OR ṬĀKANKĀRĪ.

The Pār^{adhī}s are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār^{adhī}s. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wau	2,000
TOTAL	5,410

The Ṭākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures :—

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār^{adhī} and Ṭākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pār ^{adhī}	5,410
Ṭākankārī	3,238
TOTAL	8,648

The dialect under consideration is a form of Gujarāṭī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, i.e. probably *kh*; thus, *pāikhō*, money; *khāmlīna*, having heard, Gujarāṭī *sābhalīnē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgiri. *S* is, however, often retained; thus, *sā*, what; *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *k* in the Bhīlī of Edar and neighbourhood.

Ch is sometimes interchangeable with *s*; thus, *jāyach* and *jās*, thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhil dialects.

V is dropped before palatal vowels; thus, *īkh*, twenty; *iṭ*, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, *āp-nō pēt*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāwō didu*, the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē*, *nē*, and *na*; thus, *ād^mmē-yē*, by the man; *dhanī-nē*, by the rich man; *tī-na*, by him. Occasionally we also find *nō*; thus, *tī-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *mō*, respectively; thus, *ād^mmē-n*, to a man; *bāwā-na*, to the father; *muluk-ma*, in the country; *galā-mō*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō*, a horse; *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhiyā*, instead of the common *chhiyō*, a son.

'I' is *hū*; in Buldana, however, *mi* as in Marāṭhī. Note the form *sū*, what? The oblique form *tyā*, that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chha* in all persons and numbers. Other forms, however, also occur. Thus, *chhū*, I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār^wū*, to strike, are,—

Sing. 1. <i>mārūs</i> .	Plur. 1. <i>mārīs</i> .
2. <i>māras</i> .	2. <i>mārōs</i> .
3. <i>māras</i> .	3. <i>māras</i> .

Compare Khāndēśī and other Bhil dialects. *Ch* is often substituted for *s*; thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō*, he went; *gayā*, they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahyaś*, they lived.

The neuter form of the past tense sometimes ends in *ī* instead of in *yu*; thus, *ma-na pāp karī*, by-me sin was done.

The conjunctive participle ends in *ī* or *īna* (*īn*); thus, *karī* and *karīna* (*karīn*), having done. Marāṭhī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *wā* and *ī*; thus, *chārāwā-n*, in order to tend; *aḍ^cchan paḍī lāgī*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Ṭakaṅkāri, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No. 61.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT BULDANA.)

SPECIMEN I.

Kau ēk ād'min bē chhiyā hōtā. Tin-ti nhānō chhiyō
Some one to-man two sous were. Them-from younger son
 bān kawā lāgē, 'bā, mārā lākhā-ni jin'gi ma-na da.'
to-father to-say began, 'father, my share-of property me-to give.'
 Mhun bāya āp'li jin'gi baihōn wāṭi dadī.
Therefore by-the-father his-own property to-both having-divided was-given.
 Thoḍā din-ti nhānō chhiyō āp'li ākhī jin'gi lēn
Few days-from the-younger son his-own all property having-taken
 mulūkh-par gayō. 'Tyāgē tī-na chain-bāji-ma āp'li ākhī jin'gi
country-to went. There him-by luxury-in his all property
 udā-dadī. Tī-nō ākhō paisā khareh thāyā-par tyā mulukh-ma
was-squandered. His all money spent become-after that country-in
 mōṭō kāl paḍō. Tī-na khawā-ni baḍi ad'chan paḍi. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell. Then he one
 ād'mi-kana jāi rhā. Tyō dhani-nē tī-na ḍukar rākh'wān āp-nā
man-near having-gone stayed. That rich-man-by him swine to-keep his
 khēt-ma mukyō. Tyā jāga tyā ād'miyē ḍuk'rā khāi
field-in he-was-sent. That in-place that by-man swine having-eaten
 rākhī dadu kōṇḍyā-na khusī-na āp-nō pēt bharī āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.
 Paṇ tī-na kāhī kōṇa dadu nahī. Tin-ti tī-nā ḍōḷā ughādyā.
But him-to anything by-anyone was-given not. Then his eyes were-opened.
 Tyāru tyō āp'lē manā-ti kawā lāgyā, 'mārā bā-nā naukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with
 yēḍu dhan huiṇ in-ti adhik chha. Mī hyā jāga bhukyā
so-much wealth having-been that-than more is. I this at-place hungry
 marūs. Tar ham-nā bā-nā gharī jāun kaḥn kī,
am-dying. Then our father-of to-house having-gone I-shall-say that,
 "bā, tumārō wa Dēw-nō baḍā āp'rādhi chha. Wa mē tumārō chhiyō
'father, thy and God-of great sinner I-am. And I thy son
 bagāyā māphak nahī. Ham-nā ātā mōl'kar-gati bagāw." Yēḍō
to-be-considered worthy not. Me now servant-as consider." So-much

iohyār karī tyō nīk^alīn āp^alā bā-kana āyō. Tyō āw^atā,
reflection having-made he having-started his father-near came. He coming,
 bāya dufr-tī dēkhē. Tī-na āvīn dik^arā-nā galā-mō paḍyō,
by-the-father far-from was-seen. Him-by having-come son-of neck-on fell,
 tī-nā mukō ladō.
his kiss was-taken.

[No. 62.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PAR'DHĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Aj'mā pandhar dan huyāsī, Suk'ra-vārī rāti hū, mārī bāwan, an ba
About fifteen days have-clapsed, Friday at-night I, my wife, and two
 chhiyā khui rahyā-thā. Tyā-wakh'tī ba-pahār rāt-nā khumārī mārā
children having-slept stayed. That-time-at two-watches night-of about my
 bāwan-nī jāgī karyā an kah'wā lāgī kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pots
 wājī rahyā-sa, māpas-nu chahāl āvī rahyō. Tyō uṭhō.
jingling are, man-of sound having-come is. Therefore arise.'
 Tyā-war'nī hū uṭhyō an bhīt-nā bhanī jōyū, tē chhēkū
That-upon I arose and wall-of towards it-was-seen, then a-hole
 dīthū. Tyā-war'nī mārī khātri hōi kē 'kōi-tārī ad'mī ghar
was-seen. That-upon my conviction became that someone man house
 phōḍin andar chhiyō. Ghar-ma diwō nōtō. Mārā pāthar-nā hēṭa
having-broken inside was. House-in lamp was-not. My carpet-of under
 āngār-pēṭī hatī. Tī turata-ch kād'hin lagāḍin. At'rā-ma
fire-box was. That quickly-verily having-taken-out was-lighted. Meantime-in
 hā ārōpī bhīt pād'wā-nā chhēkā-kanhā jāwā lāgyō. Tyā-par mārī
this accused in-wall bored hole-near to-go began. Him-on my
 najar gēyā-par ma ti-na dharyō an ti-nu hāt dharin ti-na
eyes gone-on by-me him was-held and his hand having-seized him-to
 bōlyō, 'arē chōṭṭō, kyāhā jāyach?' 'Tyā-war'nī ti-nī mā-rī kustī
was-said, 'O thief, where goest?' That-upon his my wrestling
 hōi. Ma ghar-ma mōṭhō-ch kallō karyō. Tyā-war'nī ghar-nā
became. By-me house-in great-verily noise was-made. That-upon house-of
 sējārī lōk Sitārām an Iṭhōbā āyō. At'rā-mā-ch mārā bāwan-i
neighbour people Sitārām and Viṭhōbā came. Meantime-in-verily my wife-by
 diwō lagādyō an ghar-nā khākālī kāḍhi, an tyō ikham
lamp was-lighted and house-of chain was-unfastened, and those persons
 ghar-ma āyā. Tyāhātū ma-na ghanu jōr āyō. Tinā-kanha pāch khan
house-in same. Then me-to great violence came. Him-near five pieces

chōlī-nā nakalyā. Tyē khan tran rupyā kīmat-nā ohha. Tyē mārā
coat-of were-found. Those pieces three rupees worth-of are. Those mine
 ohha.
are.

Ārōpī kōn⁴tā gām-nā ehha, ti-nu nām śu ehha, ām-na
The-accused which village-of is, his name what is, us-to
 mālūm nāhī. Kāran tyō hamārā gām-nā nahī. Ma divā lagāḍ⁴nā-
known is-not. Because he our village-of is-not. By-me lamp lighting-
 kājan aṅgār-pēṭi-n lāk⁴dū tānhyū, at⁴rā-ma ārōpī chhēkā-kanha
for fire-box-of a-match. was-rubbed, meantime-in the-accused hole-near
 dīṭhō. Tyā-mula ma-na diwō lagāḍ⁴tā āyō nahī. Bhit-na pādēlā
was-seen. Therefore time-to lamp lighting came not. Wall-to bored
 chhēkā-ma-ti mānas aḍ⁴chan-ti āwā jāwā khakē. Kōrat-mā hōilō khilō
hole-in-from a-man difficulty-with come go can. Court-in being nail
 jī-na bhit-na ehhekū pād⁴yu tyō ma-na ehhekā-kanha nhānī-ma
which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in
 khāp⁴dū.
was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

PHĀSĪ PĀR'DHĪ OR ṬĀKAṆKĀRĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN III.

Koṇ-ēk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na
A-certain man-to two sons were. Them-of the-younger father-to
 kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
 da.' Mag ti-na tyā sampat wātī didhī. Pachha thōdā
give.' Then him-by him property having-divided was-given. Then a-few
 dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō;
days-in the-younger son all having-collected distant country-into went;
 tyā jāi udh'lēpan-tī chālyō ān āp'nī sampat
there having-gone extravagance-with he-remained and his-own property
 udāi didhī. Pachha ti-na ākhī kharchyā-par tyā
having-squandered was-given. Then him-by all expended-after that
 dēs-mā mōṭhō kāl paḍyō. Yēū thāyā-par ti-na
country-in great famine fell. This having-happened-after him-to
 aḍ'chan paḍī lāgi. Tahē tyē tyā dēs-ma-na ēkā admī-kana
difficulty to-fall began. Then he that country-in-of one man-near
 jāina rahyō. Ti-nō ti-na ḍukaldā charāwāna āp'nā khētar-ma
having-gone lived. Him-by him stoine to-graze his-own field-in
 mōk'lyō. Tahē ḍukaldā jē tar'panā khātā asa tinā-par ti-na, 'āpau
was-sent. Then swine which husks eating were that-upon him-to, 'my-own
 pēṭ bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
 ti-na kālhi dadhu nahi. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not. Then he senses-on having-come to-say
 lāgyō, 'mārā bā-nā ghar kēldā mōl'karyā-na ghanā ḍldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
 āb hū bhuk-tē marus. Hū uṭhina mārā bā-nā ghamī
and I. with-hunger am-dying. I having-arisen my father-of near
 jāis, ān ti-na kahis, "bā, ma-na Dēw-nā viridh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
 āgwādē pāp kāri. Ham'nā-kanti tārō ḍik'rō kawā-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,

āp'nā ēkā mōl'karyā ghatī muk.' ' Nantar tyō uṭhina āp'nā
thy-own one labourer like keep. ' Then he having-arisen his-own
 bā-ghamī gayō. Tēhē tyō dūr chha tēdā-ma ti-nā bā ti-na
father-near went. Then he distant was the-meantime-in his father him
 dēkhina tar'malī gayō, ān hājīdhān ti-nā galā-ma miṭhī ghālī,
having-seen having-pitied went, and running his neck-in embracing was-put,
 ān ti-nā mukkā ladā. Pachha ḍik'rō ti-na kawānō, 'bā, Dēw-nā
and his kisses were-taken. Then the-son him-to said, 'father, God-of
 virīdh ān tārā āgwādē ma-na pāp karī, ān ham'nā-kantī tārō
against and of-thee before me-by sin was-done, and to-day-from thy
 ḍik'rō kawāna hū asal nahi.' Parantu bāyē āpnā sāl'dār-na
son to-be-called I fit am-not.' But by-the-father his-own servant-to
 kayu, 'assal jhagō lāina ti-na ghālō, ān ti-nā hāt-ma iṭī
it-was-said, 'good garment having-brought him-to put-on, and his hand-on a-ring
 ān pag-mō khākḥ'ḍā ghālō. Pachha āpūn khāina harīkh kaḍ'sū.
and feet-on shoes put. Then we having-eaten merriment will-do.
 Kāran yō mārā ḍik'rō marī gayō thō, tyō pachha jītō thāyō ;
Because this my son having-died gone was, he again alive became :
 ān khōī gayō thō, tyō sāl'dyō.' Tahē tyō khuṣī kar'wā lāgyā.
and lost gone was, he is-found.' Then they merriment to-do began.

Tyā-wakta ti-nō mōṭhō ḍik'rō khētar-mō hōtō. Pachha tyō āina
At-that-time his elder son field-in was. Then he having-come
 ghar-kan āvin-sēnyā bājyā ān nāch khām'lyō. Tahē sāl'dār-ma
house-near having-come music and dancing was-heard. Then servants-among
 ēk-na bulāina puchh'wā lāgyō, 'hā su chha ? ' Ti-na pachha kayu
one-to having-called to-ask he-began, 'this what is ? ' Him-by then it-was-said
 kī, 'tārō bhāī āyō, ān tārā bā-na khuṣī-hāṣī-thī milyō, inā-khātu
that, 'thy brother came, and thy father-to in-good-condition was-obtained, therefore
 ti-na mōṭhī paṅgat karī chha.' Tahē tyō rikḥō bharīn māhē
him-by great a-feast made is.' Then he with-anger being-filled inside
 gayō nahi. Pachha ti-nō bā bāhār āina ti-na kham'jāw'na lāgyō
went not. Then his father out having-come him to-entreat began.
 Parantu ti-na bā-na bōl'wā lāgyō kī, 'pāhā, ēldā war'kha
But his father-to to-say he-began that, 'see, so-many years
 tāru chāk'rī karī, ān tārī ājñā kadhi bhāngī nahi.
thy service was-done, and thy commandment ever was-broken not.
 Hū mārā dōstā-barōbar chain kar'su, inā-khātu tyē ma-na kar'ḍū
I my friends-with pleasure might-make, therefore thee-by me-to a-kid
 suddhā dēdhu nahi. Ān ji-na tārī sampat. kaj'ban saṅga
even was-given not. And whom-by thy property harlots with
 udāī dadō tyā ā tārō ḍik'rō āyō tahē tū tinā-khātu
having-squandered was-given that this thy son came then by-thee him-for

mōṭhu khāu karyu chha,' Pachha ti-na kawu, 'ḍik'rō, tū nēh'mī
a-great feast made is. Then him-by it-was-said, 'son, thou always
mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu
of-me with art; and my wealth-and-property all thine is. But
ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother
marī gayō thō, tyō pachha jītō thāyō; ān khōi gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
sāp'dyō.'
is-found.'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

Nimpur,		Lalmohanpatna,
Gomunda,	|	Dhukurda,
	Saipur.	

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapur. Journal of the Asiatic Society of Bengal, Vol. lxvii, Part i, 1898, pp. 185 and ff.*

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhil dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pār'dhī *kh* is used instead of this *h*; thus, *paikhō*, money; *ikh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgirī. Thus, *khāb* for *sab*, all; *dēkh* for *dēs*, country; *khāmlōyā-n*, Gujarātī *sābhal'wū*, to hear (compare *hām'linē*, having heard, in the Bhil dialects of Jhabua and Kotra); *barakh*, Gujarātī *varas*, a year; *khāk-hāun* having become awakened (compare *hamki*, thought, in the Bhil dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhil dialects. For we occasionally find *h* and even *g* used instead; thus, *kahabin*, a harlot; *rig*, anger. I have therefore substituted the sign *kh* for the *kh* of the original.

The *ksh* in *hīksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ç* between vowels is pronounced as an *r*, as is also the case in other Bhil dialects; thus, *thōṛā*, few.

L is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

r is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēgṛāṣṭā*, distant; *īṭi*, Gujarātī *vīṭi*, ring. In *āt*, word, *o* has been dropped before *ā*. In other cases *o* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jībat*, living; *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made; *tāri āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dikrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dikrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōṭō dikrā*, the big (i.e. elder) son.

The usual case suffixes are as follows:—

Dative, *nē*, *n*; *kō*.

Ablative, *sē*.

Genitive, *nā*, *n*.

Locative, *mē*, *mi*, *mō*.

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mi-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marād-nā baya dikrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mi*, in the village; *uṇḍēl-mē*, on the neck; *bil-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bilē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēṭ*, his belly.

Pronouns.—‘I’ is *nu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *mankhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee; *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhi*, this; *tinha*, and *inhā*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;

tār bad, that after, etc. The forms *tinha* and *inha* are perhaps originally the case of the agent.

‘What?’ is *khũ*, corresponding to *hũ* in Gujarātī-Bhīlī.

Verbs.—There is apparently no difference between the singular and the plural. Thus, *rahin* means ‘he was’ and ‘they were.’

Of the verb substantive the following forms occur, *raha*, thou art; *thā*, it is; *hutā*, he was; *thēi*, they were.

The conjunctive present is used both as a present and as a past; thus, *maru*, I die; *kahē*, he said; *rahē*, he lived; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhīlī. The same is the case with the ordinary past; thus, *āvya*, he came; *dikrā kahā*, the-son(-by) it-was said; *hīksha didhu*, the share was given; *giya*, he went; *lāgā*, they went; *jō tār khābja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhīlī; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khāndēśī and some Bhīl dialects. Compare *lāgin*, he began, they began, etc., in the Naikādī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un*; thus, *kari*, having done; *lōin*, having taken; *jāu*, having gone; *khāun*, having eaten. The form *kar-kē*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhīl dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhīlī. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āghā*, master, borrowed through Hindustānī); *badī-thēi*, against; *ba-bhain*, thereupon; *ēlā-tō*, then (probably the ablative of the base contained in Māwēhī *ēlō*, that); *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary; *dayā-bahī*, pitying (perhaps, compassion having flowed); *lāsin*, having run; *unḍēl*, neck, etc.

For further particulars the student is referred to the specimen which follows:—

[No. 64.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE.)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were. Them-among the-younger son his-own father-to
 kahē, 'bāb, mārā hīksha mārā dē.' Inha ba-bhain hīksha ālaha ālaha
says, 'father, my share me-to give.' By-him thereupon share separate separate
 kari didha. Thōpā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
 karin āp-nu khab urāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given. That all expenditure
 kidhī, tō dēkhēhē barī akāl paṛi giya. Hiya barī dukhī
was-made, that in-country great famine having-fallen went. He very miserable
 thaī giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhān
having-become went. He then having-gone that-very village-in one of-man
 hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
 didha. Ghusri jō chhatriyā khāin tō dēin āp-nā pēt bharāū
was-given. Swine what husks ate those having-given my-own belly I-may-fill
 khōjē. Tinhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become
 tinha kahū, 'mārā bābān kēṭlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants 'need
 ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
 uṭhin mārā āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near may-go to-him will-say, "father, by-me God
 badi-thēi tūhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāis
against of-thee before sin was-done. I again thy son having-said be-considered-can
 kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākh." Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep." Afterwards he
 uṭhin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,
 inha dayā-bahi lāsin jāin unḍēl-mē lēin buchṛā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhē kahū, 'bāb, āu Gōk^hhāi badi-thēi tērā āgal pāp kidhu.
The-son(-by) to-him it-was-said, 'father, now God against thy before sin was-done.
 Mu āur tār dikrā buli ōlakhi-pāris kō-ni.' Bāb āp-nā
I again thy son having-said be-considered-can at-all-not.' The-father(-by) his
 chākēr-nē kahū, 'hēlu khāu lukrā li āin inhē parāihā
servants-to it-was-said, 'quickly good clothes having-taken having-come to-him put-on
 dē. Inhā hātē īī āur gōrē khāmṛā dē. Hēmē inhē lēin
give. His on-hand ring and on-foot shoe give. We him having-taken
 khādu khāun khusī rahin. Jē-sō mārā dikrā mari giya, jibat
dinner having-eaten happy will-remain. Because my son having-died went, alive
 thāin; hāji giya-ta, pāo-ta lāya-ha.' Tār-bād khusī thāyan lāgā.
became; lost gone-was, found-was got-is.' That-after merry to-become they-began.

Tinha mōtō dikrā bil-mō hutā. Tō āin ghīrē lāchu bājnu
His elder son field-in was. He having-come in-house daneing playing
 khāmlōyān pāū. Tab tinha ēk chākēr-nē kānhē bōlāin puchhu,
to-hear was-got. Then by-him one servant near having-called it-was-asked,
 'ā khab khū?' Sō inhē kahū, 'tār bhāiya āwa, tār āgā
'this all what?' Him(-by) to-him it-was-said, 'thy brother come-is, thy father(-by)
 khāu khādu taiyār kidhu. Kin-sē? tinha tinhē khūthiū khāu jōyān
good food prepared was-made. Why? by-him him safe well to-see
 pāū.' Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāchhu tinha
it-was-got.' By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his
 āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kō āp-nā
father outside having-come entreating was-done. He answer made-having his-own
 āgā-nē kahē, 'ētnā barak^h-sē tāri sēbā karu. Tāri āt kēdē parhi-kōlā
father-to says, 'so-many years-from thy service I-do. Thy word ever disobeyed-was-made
 kō-ni. Tō tu manhē kēdē ēk bakri-nu chēliu-kō dēi-ni jō mārū handhu-nē
at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends
 lēin hēkhē. Tār ēhi dikrā jō kahabin khātē rahin
having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived
 tār khābaj khādu, hiya jab āvya tu ini-guriyō khādu khāu taiyār
thy property was-eaten, he when came thee(-by) him-for food good prepared
 kidhu.' Sō tinhē kahū, 'dikrā, tu mār barōbbar raha. Mārū
was-made.' (By-)him to-him it-was-said, 'son, thou me with livest. Mine
 jēt^hlu [thā, sō khab tāru. Khusī jāin riha. Tār ēyab bhāiya
whatever is, that all thine. Merry having-become is(-proper). Thy this brother
 mari giya-ta, jibat thāin āvya; hāji giya-ta, pāvya.'
having-died gone-was, alive having-become came; lost gone-was, was-found.'

KHĀNDEŚĪ AND ITS SUB-DIALECTS.

Under this heading are included Khāndēśī proper, and the sub-dialects of that form of speech entitled Dāngī and Raṅgārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows :—

Khāndēśī proper	1,217,736
Dāngī	31,700
Raṅgārī	3,630
TOTAL	1,253,066

The so-called Kuṇ^abāū is included under Khāndēśī proper.

KHĀNDEŚĪ, AHĪRĀNĪ OR DHĒḌ GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, *i.e.*, the language of Khandesh. Another name is Ahīrānī, *i.e.*, the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination DhēḌ Gujarī connects the language with a group of low-caste husbandmen. The Kuṇ^abīs are stated to speak a separate dialect called Kuṇ^abāū or Kuṇ^abī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur 'Tahsil of Nimar.' This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhāḍī, and only 136 Sonars were reported as speaking Ahīrānī.

Khāndēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey :—

Khandesh	1,050,000
Nasik	125,000
Nimar	42,036
Buldana	500
Akola	200
TOTAL	1,217,736

Of the 1,050,000 speakers returned from Khandesh, 400,000 have been reported as speaking Kuṇḃāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khāndesh. Bombay, 1880. Account of the language on pp. 42 and ff.

Pronunciation.—*A*, *ā* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēśī Marāṭhī has *ē*; thus, *asa* *waṭṭāna*, so it appeared; *sōna*, gold.

Ē is interchangeable with *yā*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jāś*, I go; *thōḍā-ch* *din-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ts* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *ṛ* is very irregularly used, and a dental *n* is often used instead; thus, *kōṇī* and *kōnī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-ṛā*, my; *tyā-ṛā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōlā*, eye; *pal*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *l* is commonly pronounced like the *l* *monillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *l* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *l* in the Marāṭhī of Berar, and for *r* in Dravidian languages.

ṛ is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, (*ghar*-)*mā*, in (the house); and only occasionally (*hāt*-)*mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *itāna* *waṭṭāna*, so-much appeared; *pāp* *karānā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *chākar-lē*, to the servants; *hai dukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āṇḍōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvī and Gujarātī; thus, *ghōḍā*, horses; *chhōk'rā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvī; thus, *gāyā*, cows; *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvī; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *duk'rē*, swine. But also *dukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-var*, on a horse; *tār'khē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīṅgōtā*, a bee, oblique *bhīṅgōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhitas-mā*, in the walls; *ghōḍās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mān'sēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *varī*, *ghāī*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *thī*, *jaw'lūn*; *pāsin*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *na*; locative *mā*, *mē*, *mā*, and *majhār*. Thus, *dōr'ka-sī*, with ropes; *bāp-nā*, by the father; *hissā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās-nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jaw'lūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *na*, *nē* and Mālvī *nē*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvī and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mā* corresponds to Gujarātī *mā*, and *mē* to Mālvī *mā*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvi, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhālā mānus*, a good man; *bhāl'yā bāy'kā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōḍā-ch din-thī*, after few days; *tyā-nā gaḷā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhalyā mānus-lē*, to a good man. An oblique form seems to end in *i*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī; 'you' is *tum*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed; *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *hau* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhilī *āi*, Māwchī, Dēhawālī and Dhōḍiā *ō*, Mālvi *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of 'he became'; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg'nā*, instead of *sāṅg'na*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē ti-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar'nā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhil dialects, and in the Ahirwāṭī and Mēwātī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimārī and Gujarātī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *hata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatūt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōi-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the specimens. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does; *kar^atas*, we, you, or they, do. In Nimar the plural is *kar^ajēs*, we do; *kar^atēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindī; thus, *lāgā*, he began; *tyā-nē mārā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paḍ^anā*, he fell; *tī paḍ^anī*, she fell. This suffix must be compared with the common *n*-suffix in Bhili and the suffix *nē* of the past tense of Sadri Korwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as *bandhāṇō*, bound; *dithāṇō*, seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chāl^anā*, I go; *tō rāhinā*, he lives. A corresponding present participle is *rāh^anā*, being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhili, and Khāndēśī (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *la*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā*, fem. *ī*, neut. *a*, the corresponding plural in *āt*; thus, *gyā*, I, thou, or he, went; *gyāt*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gaū*, I went; *ham gaūt*, we went. The singular is very often used instead of the plural; thus, *jāyā*, they became; *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup^ayā kānī lidhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-nī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā*, they were eating; *tī raḍ^atī-tī*, she was crying; *pāp kīda sē*, sin has been done; *chālēl sē*, I have walked; *marēlā hōlā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōtā*. It is, however, possible that it is identical with Mālvi and Mēwātī *thā* and the Bundēli *tō*. This latter form at least seems to occur in *lai-thū*, I took; *lai-thāt*, you took. Compare *basī rah^anā sē*, he is sitting.

The future is formed by adding an *s*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *kar^asū*, I shall do; *kar^asī*, *karīs* and *karī*, thou wilt do; *karī* and *karal*, he will do; *kar^asūt* and *kar^asū*, we shall do; *kar^asā*, *kar^asā(l)*, and *kar^asāt*, you will do; *kar^atī(l)* and *kar^atīn*, they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ṭlak^atū*, (if) I had recognized; *tō āp^ana pēt bhar^atā*, he would have filled his stomach; *tī dētī*, (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar*, do; *chalā*, go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karū lāg^anā*, he began to do. Sometimes *lāg^ana* is added to the conjunctive participle; thus, *tō karī lāg^anā*, he began to do

Other verbal nouns end in *nā*, *ā*, and *wā*; thus, *nāchⁿnā*, danc^ging; *khāwā-lē*, in order to eat; *sāṅg^wwā-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *yēl*, coming; *khātā*, eating. The past participle passive ends in *ā* or *nā*; thus, *kyā*, *kīdā* or *karⁿnā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāhⁿnā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gayāl* and *gayōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōṭ bhar^wwā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *i*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēi*, having given; *uḥīn* and *uḥīnē*, having arisen; *khāyīnī*, having eaten; *lēi-san*, having taken; *mhanī-sⁿnī*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done; *mhaṇūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndeśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *i*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine.		Feminine.		N neuter.
Singular.					
Nom.	<i>bāp</i> , a father	<i>ghōḍā</i> , a horse	<i>gāi</i> , a cow	<i>ghōḍī</i> , a mare	<i>pāp</i> , a son.
Instr.	<i>bāp-nī</i>	<i>ghōḍā-nī</i>	<i>gāi-nī</i>	<i>ghōḍī-nī</i>	<i>pāp-nī</i> .
Dat.	<i>bāp-lē</i>	<i>ghōḍā-lē</i>	<i>gāi-lē</i>	<i>ghōḍī-lē</i>	<i>pāp-lē</i> .
Abl.	<i>bāp-thī</i>	<i>ghōḍā-thī</i>	<i>gāi-thī</i>	<i>ghōḍī-thī</i>	<i>pāp-thī</i> .
Gen.	<i>bāp-na</i>	<i>ghōḍā-na</i>	<i>gāi-na</i>	<i>ghōḍī-na</i>	<i>pāp-na</i> .
Loc.	<i>bāp-mā</i>	<i>ghōḍā-mā</i>	<i>gāi-mā</i>	<i>ghōḍī-mā</i>	<i>pāp-mā</i> .
Plural.					
Nom.	<i>bāp</i>	<i>ghōḍā, ghōḍē</i>	<i>gāyā</i>	<i>ghōḍyā</i>	<i>pāp</i> .
Obl.	<i>bāpēs</i>	<i>ghōḍās</i>	<i>gāyās</i>	<i>ghōḍyās</i>	<i>pāpēs</i> .

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhākⁿlā*, small, fem. *dhākⁿlī*, neut. *dhākⁿlā*; plural *dhākⁿlē* and *dhākⁿlā*, fem. *dhākⁿlīyā*, neut. *dhākⁿlē* (P).

The oblique Marāṭhī form occasionally occurs. Thus, *dhākⁿlē ghar-mā*, in the small house.

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Singular.	Plural.	Singular.	Plural.	—	—
Nom.	<i>mī, mai</i>	<i>ham, ām, āpan</i>	<i>tū</i>	<i>tum</i>	<i>kōn</i>	<i>kāy.</i>
Instr.	<i>mī, mē</i>	<i>āmī, āmhū</i>	<i>tū, tu-nā</i>	<i>tumī, tumhī</i>	<i>kōn-nā</i>	<i>kasā-nā.</i>
Dat.	<i>ma-lē</i>	<i>ām-lē</i>	<i>tu-lē</i>	<i>tum(ā)-lē</i>	<i>kōn-lē</i>	<i>kasā-lē.</i>
Gen.	<i>ma-na</i>	<i>ām-na</i>	<i>tu-na</i>	<i>tum-na</i>	<i>kōn-na</i>	<i>kasā-na.</i>

<i>tō, that, he.</i>					
M.	F.	N.	Plural.		
Nom.	<i>tō</i>	<i>tī</i>	<i>tē</i>	<i>tē, tyā</i>	So also <i>jō</i> , who. <i>Hau</i> , this, becomes <i>hai</i> (or <i>hē</i>) in the feminine and neuter. Oblique (<i>h</i>) <i>yā</i> , fem. and neut. <i>i</i> . Plural <i>hyā, yā</i> , obl. maso. <i>hyās</i> , fem. and neut. <i>is</i> .
Dat.	<i>tyā-lē</i>	<i>tī-lē</i>	<i>tyā-lē</i>	<i>tyās-lē</i>	
Gen.	<i>tyā-na</i>	<i>tī-na</i>	<i>tyā-na</i>	<i>tyās-na</i>	

III.—VERBS.

A.—Verb Substantive.—*As^ana, hōna*, to be.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
1	<i>śē</i>	<i>śētas</i>	<i>whatū</i>	<i>whatū(t)</i>	<i>whasū</i>	<i>whasū(t)</i>	<i>ā, hō</i> .
2	<i>śē(s)</i>	<i>śētas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whasī</i>	<i>whasā(l)</i>	
3	<i>śē(s)</i>	<i>śētas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whayī</i>	<i>whatī(l)</i>	

B.—Finite Verb.—*Paḍ^ana*, to fall.Verbal Nouns, *paḍū, paḍ^ana, paḍā-lē, paḍ^auā-lē*.Participles.—Present, *paḍat, paḍ^atā*; Past, *paḍā, paḍ^anā*; Pluperfect, *paḍēl, paḍēlā*; Future passive, *paḍ^awa*.Conjunctive Participle, *paḍī, paḍīnē, paḍī-san*, having fallen.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	—
Sing.							
1	<i>paḍas</i>		<i>paḍ^anā (-nū)</i>		<i>paḍ^asū</i>		
2	<i>paḍas</i>		<i>paḍ^anā</i>		<i>paḍ^asī</i>		<i>paḍ</i> .
3	<i>paḍas</i>		<i>paḍ^anā</i>		<i>paḍī</i>		
Plur.							
1	<i>paḍ^atas</i>		<i>paḍ^anāt (-nūt)</i>		<i>paḍ^asū(t)</i>		<i>paḍū</i> .
2	<i>paḍ^atas</i>		<i>paḍ^anāt</i>		<i>paḍ^asā(l)</i>		<i>paḍā</i> .
3	<i>paḍ^atas</i>		<i>paḍ^anāt</i>		<i>paḍ^atī(l)</i>		

Present definite, *mī paḍat śē*; Imperfect, *mī paḍ^atā-tā*; Perfect, *mī paḍ^anā śē*; Pluperfect, *mī paḍēlā whatū*; Past Conditional, *mī paḍ^atū*, if I had fallen.Similarly all other verbs. In the past tense *ā* may be substituted for *nā*; thus, *tī lāgī* or *lāg^anī*, she began. Transitive verbs are passively construed in the past tense. Thus, *tyā-nī pōthī wāchi*, he read the book.C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, *jā-na*, to go, past *g(n)yā*, first person also *gaū*; *yē-na*, to come, past *unā*; *hō-na*, to become, past *jāyā*; *kar^ana*, to do, past *k(a)yā, kyē, kidā*, and *kar^anā*; *lē-na*, to take, past *līd(h)ā, līnhā*, and *lēnā*; *dē-na*, to give, past *dīd(h)ā, dīnā*, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burchanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarāṭī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN I.

(DISTRICT KHANDESH.)

कोणी-एक माणसले दोन आंडोर म्हतस । त्यामाना धाकला आपले बापले म्हनना, बावा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी दूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देसना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा डुकर राखाले लावी-दिधा । डुकरे जो कोंडा खातस तो कोंडा राजीखुपीथी खायिनी आपन पेट भरता । पन तो वी त्याले मिळना नही । तवळ तो सुध-वर उना' आनी म्हना लागना की, मना बापना नोकरमा किलेकले पुरेनी उरे इतली भाकर मिळसनी मी भुक्का मरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बावा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठिनी बाप-गमे गया । तो दूरच शे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आंडोर आपना बापले म्हनना, बावा, आते मी तुना आंडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई पियिसनी मजा करवो चला । हो मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना ; तो खोवाई ग्या था, तो मिळना । आनी त्या मजा कर लागनात ।

इवाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन वजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । तो म्हनना तुना भाऊ मजामा उना शे म्हनून तुना बाप मेजवानी करस हे ऐकिसनी त्याले राग उना ; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

आर्जव करी लागना । आंडोर वापले म्हनना वावा देख मी तुनी इतल वरीस जाया तुनी चाकरी करस पन तुमना हुकूम आज-लगन मोडा नही । तरी-वी माले मना सोवती वरोवर खावा-पिवाले एक वकरीन वच्च पन दिध नही । पन ज्याने तुनी जिनगी रंडी-वाजीमा उडाई-दिधी, तो तुना आंडोर येता-वरोवर तू त्यानी-करता मेजवानी करस । तवळ वाप आंडोरले म्हनना, पोया, तू मना पास शे । आनी मना पान जे काँही शे ते समद तुनच शे । पन ही तुना भाऊ मरी ग्या था, तो जिवंत हुई उना ; खोवाई ग्या था, तो मिळना । म्हनून आपन खुष होइसनी मजा करवी है वरोवर शे ॥

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN I.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk māṇas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk'lā āp'lē bāp-lē
A-certain man-to two sons were. Them-in-of the-younger his-own father-to
 mhan'nā, 'bābā, ma-nā hissā-lē jī jin'gī yēi tī mā-lē dē.' Ānī
said, 'father, my share-to what property may-come that me-to give.' And
 tyā-nī tyās-lē āp'lī jin'gī wāṭī didī. Thōḍā-ch dīn-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
 āp'nī sam'dī jin'gī layi-nī dūr dēs-mā niṅghi-gyā. Ānī
his-own all property having-taken a-far country-into having-started-went. And
 taṭhē āp'nī sam'dī jin'gī uḍāi didī. Tyā-nī sam'dī
there his-own all property having-squandered was-given. Him-by all
 jin'gī uḍāi didī, ān taṭhē mōṭhā dukāl paḍ'nā. Ānī taṭhē
property having-wasted was-given, and there a-great famine fell. And there
 tyā-lē khāwā-piwā-nī mōṭhī pañchaṭ paḍ'nī. Ānī taṭhē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell. And there he that country-of
 ēk jan-nī ghar rhāy'nā. Tyā-nē tyā-lē āp-nā khēt-mā ḍuk'rē
one person-of (at)-house remained. Him-by him-to his-own field-into swine
 rākha-lē lābī dīdhā. Ḍuk'rē jō kōṇḍā khātas tō kōṇḍā
to-keep having-employed was-given. Swine what husks eat that husks
 rāji-khushī-thī khāyī-nī āp'na pēt bhar'tā. Pan' tō bī
gladness-with having-eaten his-own belly would-have-filled. But that even
 tyā-lē mil'nā nahī. Tawaḷ tō sudh-war unā, ānī mhanā lāg'nā kī,
him-to was-obtained not. Then he senses-on came, and to-say began that,
 'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it'lī
'my father-of servants-among several-to having-sufficed might-be-spared so-much
 bhākar mīlas'nī mī bhukyā maras. Mī uṭhī-s'nī ma-nā
bread having-been-obtained I hungry am-dying. I having-arisen my
 bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr
father-of near go and him-to say, "father, your in-presence

Dēw-nā mī ap^rrādh kayā; ātē mī tu-nā āṇḍōr mhanī-lēwā-lē
God-of (by)-me sin was-done; therefore I your son having-said-to-take
 lāyak nahī. Mā-lē tu-nā ēk pagārī chākar kar.”’ Asa mhanī-sⁿī
worthy am-not. Me-to your one paid servant make.”’ So having-said
 tō uṭhīnī bāp gamē gayā. Tō dūra-ch sē tit^lāk-mā
he having-arisen father near went. He at-a-distance is in-the-mean-time
 tyā-nā bāp-nī dēkhā. Tyā-lē dayā yēi-sⁿī tō tyā-na
his father-by was-seen. Him-to compassion having-come he him-of
 pāna daw^qdat gyā ānī tyā-nā gaḷā-mā paḍi-sⁿī tyā-nī mukā
near running went and him-of on-the-neck having-fallen him-by kiss
 lidhā. Tawāl āṇḍōr āp-nā bāp-lē mhanⁿā, ‘bābā, ātē mī
was-taken. Then the-son his-own father-to said, ‘father, now I
 tu-nā āṇḍōr mhanī-lēwā-lē lāyak nahī; tu-nī samōr Dēw-nā mī
your son to-be-called worthy am-not; your ‘ in-presence God-of (by)-me
 ap^rrādh kayā.’ Pan bāp chākar-lē hāk māri-sⁿī mhanⁿā,
sin was-done.’ But the-father servant-to a-call having-struck said,
 ‘chāṅg^lī kuḍ^qchī lēi-nī tyā-nā aṅg-mā gbālā, hāt-mā mundī ghā,
‘good a-robe having-taken his body-on put, hand-on a-ring put,
 pāy-mā jōḍā ghālā; khāi-piyi-sⁿī majā kar^wō-chalā. Hau
feet-on shoes put; having-eaten-and-drunken merriment let-us-make. This
 ma-nā āṇḍōr marī gyā thā, tō ātē jiwant hūi unā; tō
my son having-died gone was, he now alive having-become came; he
 khōwāi gyā thā, tō miḷⁿā.’ Ānī tyā majā karu
having-been-lost gone was, he is-found.’ And they merriment to-do
 lāgⁿāt.
began.

Ibāg tyā-nā mōṭhā bhāū khēt-mā hōtā. Tō ghar yēt
At-this-time his elder son field-in was. He to-house coming
 hōtā. Tō ghar-nā najik unā tawāl tyā-lē nāchⁿā bajāwⁿā aikū una.
was. He house-of near came then him-to dancing music to-hear came.
 Tawāl tyā-nī ēk chākar-lē bōlāvi-sⁿī ichāra, ‘āṭhē kāy chālī
Then him-by one servant-to having-called was-asked, ‘here what going-on
 rhayⁿā?’ Tō mhanⁿā, ‘tu-nā bhāū majā-mā unā-sē, mhanūn tu-nā
was?’ He said, ‘your brother health-in come-is, therefore your
 bāp mēj^wānī karas.’ Hē aiki-sⁿī tyā-lē rāg unā; ānī tō
father a-feast is-making.’ This having-heard him-to anger came; and he
 ghar-mā jāyⁿā. Mhanūn tyā-nā bāp bāhēr unā, ānī ārjawa
house-in would-not-go. Therefore his father out came, and entreaties
 kari lāgⁿā. Āṇḍōr bāp-lē mhanⁿā, ‘bābā, dēkh, mī tu-nī it^lā
to-make began. The-son father-to said, ‘father, see, I your so-many
 wārīs jāyā tu-nī chāk^rī karas, pan tum-nā hukūm āj-lagan
years have-gone your service am-doing, but your order today-until

mōḍā nahi; tarī-bī mā-lē ma-nā sōb'tī barōbar khāwā-piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat-and-drink one
 bak'ri-na bachcha pan didha nahī. Pan jyā-nē tu-nī jin'gī
she-goat-of young-one even given is-not. But whom-by your property
 raṇḍī-bāji-mā uḍāi didhī, tō tu-nā āṇḍōr yētā barōbar
harlotry-in having-wasted was-given, that your son on-coming immediately
 tū tṛā-nī kar'tā mēj'wānī karas.' Tawaḷ bāp āṇḍōr-lē mhan'nā,
you him-of for a-feast make.' Then the-father son-to said,
 'pōryā, tū ma-nā pās śē, ānī ma-nā pāna jē kāhī śē tē
'son, you of-me near are, and my near what some-thing is that
 sam'da tu-na-ah śē. Pan hau tu-nā bhāū marī-gyā thā, tō jiwant
all your-alone is. But this your brother dead-gone was, he alive
 huī unā; khōwāi-gyā thā, tō miḷ'nā; mhanūn āpan khush
having-become came; lost-gone was, he is-found; therefore we glad
 hōi-s'nī majā kar'vī hai barōbar śē.
having-become merriment should-be-made this proper is.'

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

मी १५ तारखेना सिंदखेडाने बाजार गयाल । मी चुडामण, तानाजी, एकच गाडीमा गयात । बाजार करीसन परत उनात । दीन निरगुडीनी जोडे गया । वर्सो अर्धा माइल राहिनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन साद्या एक सालू बंधे रुपये ३३ आन खुर्दा आंग्रजी आडीच रुपयाना इतना माल ली-गया । तानाजीन गासडी माईन सौ साद्या खनना तुकडे तीन, बंधे रुपये सात, ली-गयात । तेमा बंधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मला भाला टोचना । मंग ते चोर निरगुडी-नी वाग वरा पळना । मंग आमन सामान आवरीसन वरसी गया । तीथ पोलीस पाटीलना खबर करना । तव्हां त्या चोर हजर काँहीं आतलाना । मंग त्यासन घरवर पाहारा बठाई दीना । त्या लोक कव्हाळू उना ते आपला का मालूम नाहा । ओ चोर आमने गावना सत । आन ते मना हमेस देखाया सत । चोर-नी जाग ओळखतु तर त्या मारतात अमला । म्हनी वलख दिनातना ॥

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mī pand'rā tār'khē-nā Sind'khēdyā-nē bājār gayāl. Mī, Chuḍāmaṇ
I on-the-fifteenth date Sindkheḍā-of bazar(to) had-gone. I, Chuḍāmaṇ
Tānājī, ēka-ch gāḍī-mā gayāt. Bājār karī-san parat unāt.
Tānājī, the-same carriage-in had-gone. Marketing having-done back we-came.
Dīn Nir'guḍī-nī-jōḍē gayā. Warsī ardhā māil rāhinī tēth-pāwat unā.
The-day Nirguḍī-of-near went. Warsi half a-mile remained there-up-to (we)-came.
Tē chōr āḍ'wā jāyā. Ēk chōr-na dagaḍ mār'nā, tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my check-to
lāgā. Chōr-na gās'dī sōḍ'nā. Ma-nī gās'dī ān Tānājī-nī gās'dī
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānājī-of bundle
sōḍ'nī. Manē gās'dī-māin dōn sād'yā, ēk sālū, bandhē rupayē tētīs
was-loosed. My bundle-in-from two sadies, one salu, whole rupees thirty-three
ān khurdā āngrajī āḍī-ch rupayā-nā it'nā māl
and copper-pieces English(coin) two-and-a-half rupees-of so-much property
li-gayā. Tānājī-na gās'dī-māin sau sād'yā khan-nā tuk'dē tin, bandhē
was-taken-away. Tānājī-of bundle-in-from six sadies khan-of pieces three, whole
rupayē sāt li-gayāt. Tē-mā bandhē chār rupayē ān tin rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of
khurdā ātāl. Ēk chōr-na ma-lā bhālā ṭōch'nā. Maṅg tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves
Nir'guḍī-nī bāg-warā paḷ'nā. Maṅg ām-na sāmān āw'ri-san War'sī
Nirguḍī-of garden-up-to ran. Then our luggage having-collected to-Warsi
gayā. Titha pōlis pātīl-nā khabar kar'nā. Tawhā tyā chōr hajar
we-went. There police patil-to information was-made. Then those thienes present
kāhī āt'lā-nā. Maṅg tyās-na ghar-war pāhārā baṭbāī dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those
lōk kawhālū unā tē āp'lā kā mālūm nāhā. Au chōr ām-nē gāw-nā
people when came that to-us anyhow known was-not. Those thieves our nillage-of

sat; ān tē ma-nā hamēs dēkbā-mā-sat. Chōr-nī jāg ōlakh¹tu tar
were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then
 tyā mār¹tāt ām-lā. Mhanī walakh dināt-nā.
they would-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chudāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saries and three pieces of khan,¹ and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

¹ Squares or divisions of the *khaṇāḷē*, a web for the *Chōḷi*.

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN . III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाके लिखवाले जाता-ता । त्याए एक दाडा एक छोकरानी वस्तु चुरावीने त्याए ते पोतानी मायले दीदी । तिण छोकराले शिचा करवी ते न करताँ उलटी श्वाबासकी दीदी, ने त्याले एक जांब फळ खावाले दीद । त्या-उपरात पक्षी तो छोकरा जंसा-जसा मोठा होता गया तसा-तसा मोठ्या मोठ्या चोया करवा लाग़ा । कीई एक दाडे तो चोरीमाँ पकडायना । पक्षी त्याले फाँशी देवाले सरकारना शिपाई लई गया । तो तमासा जीवा-करताँ लोकौना घाट मळना-ता । तठे त्याँनी माय-वी एईने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्याए सरकारना शिपाईले सांग के दादा हो, एक वखत माणी मायना वरी भाणा मिलाप करावा । त ऐकीने त्याँले दया वनी वरी त्याँए तिले पासे बलावी । ते वखत घुस्सामाँ त्याए तिणा कान चावी खादा । अयि जोईने लोक सांगवा लाग़ा, काय-हो खराब से आज पोया । जीवा, जीवा, आज फासी जावानी वखत वी अयि महा पातक करवाले वी चुकना नहीं । त ऐकीने त्याए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण वी ये वखत लीदा तो-वी मखे दोस लागता नहीं । असँ काँ सांगव के, मूळ भी न्हना, होता, तदळ निसाळमाती एक छोकरानी वस्तु मे चोरावीने ईना-पासे दीदी, तदळच ये माणा पारपत्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDĒŚI.

SPECIMEN III.

A POPULAR TALE.

(DISTRICT NIMAR.)

TRANSLITERATION AND TRANSLATION.

Ēk chhōk'rā nisālē likh'wā-lē jātā-tā. Tyāē ēk dādā ēk
 One boy in-a-school to-learn going-was. By-him one day one
 chhōk'rā-nī wast churāvinē tyāē tē pōtā-nī māy-lē didī.
 boy-of a-thing having-stolen by-him that his-own mother-to was-given.
 Tiē chhōk'rā-lē śikshā kar'vī tē na kar'lā ul'tī
 By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary
 śābās'kī didī, nē tyā-lē ōk jāmb phal khāwā-lē dīda. Tyā
 applause was-given, and him-to one guava fruit eating-for was-given. That
 up'rāt pachhī tō chhōk'rā jasā jasā mōthā hōtā gayā, tasā tasā mōthya
 after then that boy as as great becoming went, so so great
 mōthya chōryā kar'wā lāgā. Kōi ēk dādē tō chōri-mā pak'dāy'nā.
 great thefts to-do began. Certain a on-day he in-a-theft was-caught.
 Paclhī tyā-lē phāśī dōwā-lē Sar'kār-nā śipāi laī gayā.
 Then him-to hanging give-to Government-of police having-taken went.
 Tō tamāsā jōwā-kar'tā lōkō-nā thāt ma'nā-tā. Taṭhē tyā-nī māy
 That spectacle seeing-for people-of a-crowd gathered-was. There his mother
 bī ēi-nē husāsā lākhī-lākhinē raḍ'tī-tī. 'Ti-lē dōkhinō tō
 also having-come sobbing making crying-was. Her-to having-seen then
 tyāē Sar'kār-nā śipāi-lē sānga kē, 'dādā hō, ēk wakhat
 by-him Government-of the-police-to it-was-told that, 'brothers O, one time
 māñī māy-nā warī māñā milāp karāwā.' Ta aikinō tyā-lē
 my mother-of and my meeting should-be-made. That having-heard them-to
 dayā wanī, warī tyāē ti-lē pāsō balāvi. Tō wakhat ghussā-mā tyāē
 pity came, and by-them her-to near was-called. That at-time in-anger by-him
 tinā kār chāvi khādū. Ayi jōinō lōk sāng'wā lāgā,
 her ear having-bitten was-eaten. This having-seen the-people to-say began,
 'kāy, hō, kharāb sē āū pōryā. Jōwā, Jōwā, Āū phāśī jāwā-nī wakhat' bī
 'what, O, bad is this boy. Look! Look! This execution going-of at-time even
 ayi mahā pātak kar'wā-lō bī chuk'nā nahī.' Ta aikinō tyāē uttar
 this great a-sin to-do also failed not. That having-heard by-him a-reply

didā, 'bhāu hō, māñi vinantī aikā. Mē yā māy-nā
was-given, 'good-people O, my statement you-hear. By-me this mother-of
 prāñ bī yē wakhat lidā tō-bī ma-lyē dōs lāg-tā
life even this time (if)-was-taken yet me-to blame would-have-applied
 nahī. Asā kã sāñg-wa kē, mūl mī nhānā hōtā, tadaḷ
not. So why should-be-said that, at-first I young was, at-that-time
 nisāl-mā-tī ēk ohhōk-rā-nī vāst mē chōrāvinē inā-pāsē dīdī,
the-school-in-from one boy-of a-thing by-me having-stolen of-her-near was-given,
 tadaḷ-ach yē māñā par^apaty kar^atī, nē ma-lē jāmb phal
just-at-that-time she me-of chastisement (if)-had-done, and me-to a-guava fruit
 na dētī, tō āj yē daśā ma-lē kã prāpt hōtī.
not had-given, then to-day this state me-to how obtained would-have-been.'

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kun'bis of Khandesh has been returned as Kun'bi or Kun'bāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēśī, as will be seen from the Parable of the Prodigal Son which follows.

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED KUN'BAŪ DIALECT.

(DISTRICT KHANDESH.)

कोणा एका माणूसले दोन आंडोर होत । त्या-मजारला धाकला आंडोर बापले म्हणस, बावा, आपले घरमा जो पैसा होई व मनि हिस्साले जे येई, ते माले दे । मंग त्यानी जे घरमा होत ते त्याले दिध । मंग थोडा दिनमा धाकला आंडोर समद जमा करून लांव देशमा ग्या । आणि त्या गाँवमा जाईसन, आपणा-जोडे जे होत ते सार चैनवाजीमा खर्ची टाक । मंग त्या देशमा मोठी आखाडी पडनी । त्या-सुये त्याना मोठा हाल जायात । तथय तो त्या देश-मभारील माणूस-पान ज्याईसन राहिना । मंग त्या माणूसने आपना खेत-मभार डुकरे चाराले धाड । तथय डुकरे जी साल खात होत त्या-वर आपन पोटा भरव अस त्याले वाटन । मंग त्याले कोणी काहीं दिध नाहीं । मंग तो सुद-वर येऊन बोलना, मना वाप-पान ज्या चाकर शेतस त्यासले पोटाभर भाकर मिळस आणि माले खावाले बी मिळत नाहीं । मी मना वाप-पान जाईसन, त्याले सांगू की, मी आभायना-विरुद्ध व तुना-समोर पाप के । आते-पाईन मी तुना आंडोर शे अस नाहीं । तू-पान जसे चाकर शेतस तसे माले-बी ठेव । मंग उठीसन बाप-कडे ग्या । तथय तो दूर शे इतक देखीसन त्याले फार वाईट वाटन । मंग तो धावत येईसन गळामा मिठी घाली, व त्याना सुका लिधा । मंग आंडोर त्याले बोलना, आभायना-विरुद्ध तुना समोर मी मोठ पाप के म्हणून आते-पाईन मी तुना आंडोर शे अस बोलन खर नाहीं । त्या-वर आपले चाकर माणूसले सांग, चांगला भगा आणिसन याना आंग-मभार घाल । त्यान हात-मभार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होखू । ही मना आंडोर मरी गयता तो फिरीसन जीवत जाया । हे देखीसन त्याला मोठा आनंद जाया ॥

तथय त्याना मोठा आंडोर खेतमा होता । त्यान घर-पान येईसन वाजत नाचत ऐक । तथय एक मानुसले सोध, है काय शे । मंग त्याने सांग, तुना धाकला भाज येला शे । आणि तुना बापले सुखरूप येईसन मिळना म्हणून त्याले मोठा आनंद जाया । तथय ती मोठा रागमा येईसन घरमा जायना । त्या वखत त्याना बाप त्यानी समजुत घाली लागना । त्या वखत तो बापले म्हणू लागना की देख, मी इतला वरीस जाया चाकरी करस आनी तुन साँगन कधीं मोड नाहीं । असा असीसन मना सोबती बरोबर माले फोतर-बी दिन नाई । ज्या आंडोरनी तुना समदा पैसा रंडीवाजी-मभार खर्ची टाका, आन तो कना म्हणीसन मोठ जेवन खावन के । बाप त्याले बोलना की, तू मा-पान शे आणि मनपान जे शे ते बी समद तुन शे । पन ही तुना भाज ग्या होता तो माले येईसन मिळणा म्हून जो माले आनंद जाया तो बरोबर शे ॥

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SO-CALLED KUN'BĀŪ DIALECT.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇā-ēkā māṇūs-lē dōn āṇḍōr hōta. Tyā-majār'lā dhāk'lā āṇḍōr
A-certain man-to too sons were. Them-in-from the-younger son
 bāp-lē mhaṇas, 'bābā, āp'lō ghar-mā jō paisā hōi wa ma-ni
the-father-to said, 'father, our-own house-in what money may-be and my
 hissā-lē jē yēi tē mā-lē dē.' Maṅg tyā-nī jē ghar-mā hōta
share-to which may-come that me-to give.' Then him-by what house-in was
 tē tyā-lē didha. Maṅg thōḍā din-mā dhāk'lā āṇḍōr sam'da jamā
that him-to was-given. Then a-few days-in the-younger son all together
 karūn lāmb dēs-mā gṛā. Āṇi tyā gāw-mā jāi-san āp'nā-jōḍē
having-done a-far country-in went. And that village-in having-gone of-himself-with
 jē hōta tē sārā chain'bājī-mā kharchī tāka. Maṅg tyā
what was that all luxurious-living-in having-spent was-thrown. Then that
 dēs-mā mōṭhī ākhāḍī pad'nī; tyā-muyē tyā-nā mōṭhā hāl jāyāt.
country-in a-great famine fell; that-owing-to his great distress became.
 Tadhay tō tyā dēs-majhārīl māṇūs-pān jṛāi-san rāhinā. Maṅg tyā
Then he that country-in-from a-man-near having-gone remained. Then that
 māṇūs-nē āp'nā khēt-majhār ḍuk'rē chārā-lē dhāḍa. Tadhaḷ ḍuk'rē jī
man-by his-own field-in swine to-graze it-was-sent. Then the-swine which
 sāl khāt hōta tyā-war āpan pōṭ bhar'wa asa tyā-lē waṭ'na.
husks eating were that-upon him-by belly should-be-filled so him-to it-occurred.
 Maṅg tyā-lē kōṇī kālḥī didha nāḥī. Maṅgē tō sud-war yīūn
Then him-to by-any-one anything was-given not. Then he senses-on having-come
 bōl'nā, 'ma-nā bāp-pān jṛā chākar sētas tyās-lē pōṭ-bhar bhākar mīlas.
said, 'my father-near what servants are them-to belly-full bread is-obtained.
 Āṇi mā-lē khāwā-lē-bī mīlat nāḥī. Mī ma-nā bāp-pān jāi-san tyā-lē
And me-to to-eat-even obtained not-is. I my father-to having-gone him-to
 sāṅ'sū kī, "mī ābhāy-nā-virūd wa tu-nā samōr pāp kyē.
will-say that, "by-me heaven-of-against and thee-of before sin was-done.
 Ātē-pān mī tū-nā āṇḍōr sē asa nāḥī. Tū-pān jasē chākar sētas tasē
Henceforth I thy son am so is-not. Thee-near as servants are so
 mālē-bī ṭhēw.'" Maṅg uṭhī-san bāp-kaḍē gṛā. Tawhay tō dūr sē
me-to-also keep.'" Then having-arisen father-to he-went. Then he afar is

it'ka .dēkhī-san tyā-lē phār wāṭ wāṭ'na. Maṅg tō dhāwat yēi-san
this-much having-seen him-to very bad was-felt. Then he running having-come
 galā-mā miṭhī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lē
the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to
 bōl'nā, 'ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp kyē; mhaṇūn
said, 'the-heaven-of-against of-thee-before by-me great sin was-done; therefore
 ātē-pāin mī tu-nā āṇḍōr sē asa bōl'na khara nāhī.' Tyā-war āp'lē
henceforth I thy son am so to-speak true is-not.' That-upon his-own
 chākar-mānūs-lē sānga, 'chāṅg'lā jhagā āṇi-san yā-nā āṅg-majhār
servants-men-to it-was-told, 'good a-robe having-brought this-of on-the-person
 ghāl. Tyā-na hāt-majhār mundī wa pāy-mā juta ghāl. Maṅg dēkhī-san khuṣāl
put. His hand-in a-ring and feet-in shoes put. Then having-seen happy
 hōsū. Hau ma-nā āṇḍōr marī gay-tā tō phirī-san jīwat jāyā.
we-will-be. This my son having-died gone-was he again alive became.'
 Hē dēkhī-san tyā-lā mōṭhā ānand jāyā.
This having-seen him-to great joy became.

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēi-san
At-that-time his elder son field-in was, him-by house-near having-come
 wājat nāchat aika. Tadhay ēk mānūs-lē sōdha, 'hai kāy sē?'
music dancing was-heard. Then one man-to it-was-asked, 'this what is?'
 Maṅg tyā-nē sānga, 'tu-nā dhāk'lā bhāū yēl sē. Āṇi tu-nā bāp-lē
Then him-by it-was-told, 'thy younger brother come is. And thy father-to
 sukh'rūp yēi-san miṭ'nā mhaṇūn tyā-lē mōṭhā ānand jāyā.' Tadhay
safe having-come was-obtained therefore him-to great joy became.' Then
 tō mōṭhā rāg-mā yēi-san ghar-mā jāy-nā. Tyā-wakhat tyā-nā bāp
he great anger-in having-come house-in would-not-go. At-that-time his father
 tyā-nī sam'jut ghālī lāg'nā. Tyā-wakhat tō bāp-lē mhaṇū lāg'nā kī,
his persuasion to-put began. At-that-time he the-father-to to-say began that,
 'dēkh, mī it'lā waris jāyā chāk'rī karas āṇi tu-na sāṅg'na kadhī
'see, I so-many years became service am-doing and thy order ever
 mōḍa- nāhī. Asā asī-san ma-nā sōb'tī-barōbar mā-lē phōtar-bī dina
was-broken not. Such having-been my friends-with me-to a-lamb-even was-given
 nāhī. Jyā āṇḍōr-nī tu-nā sam'dā paisā raṇḍī-bāji-majhār kharchī ṭākā.
not. Which son-by thy all money harlotry-in having-spent was-thrown
 ān tō ūnā mhaṇī-san mōṭha jēwan khāwan kyē.' Bāp tyā-lē
and he came therefore great a-feast eating is-made.' The-father him-to
 bōl'nā kī, 'tū mā-pān sē āṇi ma-na-pān jē sē tē-bī sam'da tu-na
said that, 'thou me-near art and me-with what is that-too all thine
 sē. Pan hau tu-nā bhāū gyā hōtā, tō mā-lē yēi-san miṭ'nā, mhūn
is. But this thy brother gone was, he me-to having-come was-obtained, therefore
 jō mā-lē ānand jāyā tō barōbar sē.
what me-to joy became that proper is.'

DĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *pal*, to run, is pronounced *pāl*.

The cerebral *ṛ* is very irregularly used. Thus we find *ānā* and *āṇā*, he came; *lāḡnā* and *lāḡṇā*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī*; thus, *dur-tīn*, from a distance.

'I' is *mā* and *mī*; 'wo' *āmhi* and *āpan*; 'you' *tumhi*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wāṭā*, which share; *jī-kāhi*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *saḡṭā*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōṭhā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jāin*, I shall go; but *mhan'sū*, I shall say; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

कोणता-येक गोहाला दोन पोसा ज्हातत । त्याचून लाहाना पोसा बांसला म्हणु लागना; बा, जी आपली आमदानीना वाटा देण ज्हा तो माला दे । मंग बांसने त्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाहाना पोसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदीं मुलख-वर निंधी गया । तठे उधाकपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या मुलख-वर मोठा काक पडा त्या-पासीन त्याला मोठी वेला पडी । मंग तो त्या मुलख-मा येक गोही-पान जाई रहीना । त्या गोहीनी त्याले आपना डुकरा चारला खेतमा लावा । तठ डुकरा जी काही

खात त खाईसन पेट भरवा असी तेनी मनमा वना ; व कोनी काही त्याले दीधा नही । मंग तो सुद-वर आणा, व मनमा म्हणाले लागा, मना बाँसना घर मोलकरी गोहोसले कशा पोठ-भर भा-करी मीळतीस, व मा ते भुक्वा मरस । मा आता मना बाँसना घर जाईन, व त्याले म्हणसु अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया ; मा तुना पोंसा काँई नई । पण माले तुना येखांदा मजुरकरा-सारखा राख । असा मनमा ईंचार करीसनी बाँस-कडे गया । तवळा-मभार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोंसाना गळाला वीलगी पडा, व त्याना गुरळा लीधा । तवळ तो पोंसा म्हनुला लागणा, बाँस, मा देवना समोर व तुना समोर मोठा पाप करना । आता मा तुना पोंसा नही । मंग-बाँसनी आपना येक कमाराला सांगा की, घरमा काँई कांडा कोंडा ज्वा तर त्याला खावाला दे । व हातमा येखांदी सुदी व पायमा पायतन ज्वा तो घाली दे । मंग आपण मजा कर । हाज मना पोंसा मरी गयेल व फीरसनी जीवत जाया व दवडेल तो सापडना । तवळ मजा कर बी लगनात ॥

तवळ तेना वडील पोंसा खेतमा ज्वाता । तो घर-कडे येवाले लागा तदळ त्याले काँई वाजा व नाच ऐकु आना । तदळ मजुरकर-पयकी येक जणला तो इचार बी लगणा, हाई गमंत कसानी ह । तवळ मजुरकरनी त्याळे सांगा की तुना भाज वना-ह आनी तो बाँसला सुखे-सनमाने येई मीळना म्हनीसनी बाँसनी मोठी जेवनावळ कई । तवळ तो रागे भरना व घरमा काँई जाई-ना । मंग तेना बाँस त्याले बाहेर येईसनी समजावाले लागा । पन त्याने बाँसला सांगा की, मी इतला दीवस तुनी चाकरी करीसनी तु सांगिल तस्या ऐका कधी तुना सबद मोडा नही । माले मना सेजास-बरोबर कधी सलगी कर दीधी नही । आनी त्यानी तुनी सगळी दौलत कळवांतीना घर नासी टाकी, तो हा तुना पोंसा वना तवल त्यासाठी मोठी जेवनावळ कई । तवळ बाँस त्याला म्हणु लागा की, तु मना-जवळ नेहमी ज्वातास, व हाई सगळी आमदानी तुनीच से । पन आपन सगळा मीळसनी मजा कर । कारण हाज तुना भाज मरी गयेल तो फीरीसनी जीवत जाया व दवडेल तो सापडना ।

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Koṇ'tā-yek gōhā-lā dōn pōsā whatāt. Tyā-hūn lāhānā pōsā bās-lā
A-certain man-to two sons were. Them-from the-younger son father-to
mhaṇu- lāg'nā, 'bā, jī āp'li ām'dānī-nā wāṭā dēṇā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that
mā-lā dē.' Maṅg bās-nē tyās-lā āp'li ām'dānī
me-to you-give.' Then the-father-by them-to his-own property
wāṭī dīdī Maṅg thōḍā-ch diwas-mā lāhānā pōsā āp'li
having-divided was-given. Then few days-in the-younger son his-own
wāṭā-nī ām'dānī sag'li gōlā-karī-s'nī yēkhāndī mulakh-war niṅghī
share-of. property all together-made-having a-certain country-to having-gone
gayā. Taṭhē udhāl'panā-khāl wāg'nā, wa āp'nī ām'dānī sag'li paṇ kul
went. There riotousness-with he-behaved, and his-own property all wealth all
uḍ'vī ṭākī. Tyā-pās-na sag'la kharchī-gayā. Maṅg tyā
having-squandered was-throw. him-near-of all was-spent. Then that
mulakh-war mōṭhā kāl paḍā. Tyā-pāsina tyā-lā mōṭhī yēlā paḍī. Maṅg
country-in great famine fell. Therefore him-to great difficulty fell. Then
tō tyā mulakh-mā yēk gōhō-pān jāī rahīnā. Tyā gōhō-nī
he that country-in one man-to having-gone lived. That man-by
tyā-lē āp'nā ḍuk'rā chāru-lā khēt-mā lāwā. Taṭha ḍuk'rā jī
him-to his-own swine to-feed into-field he-was-applied. There the-swine which
kāhī khāt tē khāī-san pēt bbar'wā aśī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
wa kōnī kāhī tyā-lē dīdhā nahi. Maṅg tō sud-war āpā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and
man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl'karī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how
pōṭh-bhar bhāk'rī mī'ti-sa; wa mā tē bhukyā maras. Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my
bās-nā ghar jāīn wa tyā-lē mhaṇ'su, "arē ma-nā bās, mī Dēw-nā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā pōsā kāī nai.
before and of-thee before great sin was-made, I thy son any-how am-not.

Paṇ mā-lē tu-nā yēkhāndā majur^akarā-sār^akhā rākh.”’ Asā man-mā ichyār
But me-to thy some-one servant-like keep.”’ So in-mind thought
 kari-s^anī bās-kaḍē gayā. Taw^aḍhā-majhār tō dur-tin dēkh^atā-ch
having-made father-to he-went. In-the-meantime him from-a-distance seeing-only
 bās-lā mayā ānī, ānī tyā-nī jāi-s^anī pōsā-nā gaḷā-lā bīl^agī
father-to pity came, and him-by having-gone son-of the-neck-to having-adhered
 paḍā, wa tyā-nā gur^alā lidhā. Tawaḷ tō pōsā mhanu-la lāg^anā, ‘bās,
fell, and his a-kiss was-taken. Then that son to-say began, ‘father,
 mā Dēw-nā samōr wa tu-nā samōr mōṭhā pāp kar^anā. Ātā mā tu-nā pōsā
I God-of before and of-thee before great sin made. Now I thy son
 nahi.’ Maṅg bās-nī āp^anā yēk kamārā-lā sāṅgā kī, ‘ghar-mā
am-not.’ Then the-father-by his-own one servant-to it-was-told that, ‘house-in
 kāi-kāndā-kōṇḍā whawā tar tyā-lā khāwā-lā dē; wa hāt-mā yēkhāndī
something if-there-be then him-to to-eat give; and the-hand-in one
 mudī wa pāy-mā pāy^atan whawā tō ghālī dē, maṅg āpaṇ
ring and the-feet-in shoes if-there-be that having-put-on give, then we
 majā karu. Hāū ma-nā pōsā marī gayēl, wa phīr-s^anī jīwat
merriment shall-make. This my son, dead had-gone, and again alive
 jāyā; wa daw^aḍēl, tō sāpaḍ^anā.’ Tawaḷ majā karu bī lag^anāt.
became; and had-been-lost, he is-found.’ Then merriment to-make also began.

Tawaḷ tē-nā waḍīl pōsā khēt-mā whatā. Tō ghar-kaḍē yēwā-lē lāgā
At-that-time his elder son field-in was. He house-to to-come began
 tadaḷ tyā-lē kāi wājā wa nāch aiku ānā. Tadaḷ majur^akar-
then him-to something music and dancing to-hear came. Then the-servants-
 pay^akī yēk jaṇ-lā tō ichāru-bī lag^anā, ‘hāi gamant kasā-nī ha?’
from-among one man-to he to-ask-also began, ‘this display-of-joy what-of is?’
 Tawaḷ majur^akar-nī tyā-lē sāṅgā kī, ‘tu-nā bhāū wanā-ha; ānī tō
Then the-servant-by him-to it-was-told that, ‘thy brother come-is; and he
 bās-lā sukhē-san^amānē yēi mīl^anā mhanī-s^anī bās-nī mōṭhī jēw^anāwaḷ
father-to safe-and-sound having-come met therefore father-by great a-feast
 kāi.’ Tawaḷ tō rāgē bhar^anū wa ghar-mā kāī jāi-nā.
was-made.’ Then he with-anger was-filled and house-in in-any-way would-not-go.
 Maṅg tē-nā bās tyā-lē bāhēr yēi-s^anī sam^ajāwā-lē lāgā. Paṇ tyā-nē
Then his father him-to out having-come to-entreat began. But him-by
 bās-lā sāṅgā kī, ‘mī it^alā diwas tu-nī chāk^arī kari-s^anī tu
father-to it-was-told that, ‘I so-many days thy service having-made (by)-thee
 sāṅgēl tasyā aikā, kadhī tu-nā sabad mōḍā nahī; mā-lē
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to
 ma-nā sējās-barōbar kadhī sal^agī karu dīdhī nahī; ānī tyā-nī tu-nī
my friends-with ever friendship to-make was-given not; and him-by thy
 sag^aḷī daulat kaḷ^awāntī-nā ghar nāsī ṭākī tō hā tu-nā
all property harlots-of (in-)house having-wasted was-thrown that this thy

pōsā wanā tawaḷ tyāsāṭhī mōṭhī jēw'nāwaḷ kai.' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made.' Then the-father him-to
 mhaṇu lāgā, kī, 'tu ma-nā-jawaḷ nēh'mī whatās wa hāi sag'ḷī ām'dānī
to-say began, that, 'thou me-of-near always wast and this whole property
 tu-nī-ch sē, pan āpan sag'ḷā mīlas'nī majā karu; kāraṇ
thine-alone is, but we all having-met-together merry let-us-make; because
 hāu tu-nā bhāu marī gayēl, tō phirī-s'nī jīwat jāyā; wa
this thy brother having-died had-gone, he again alive became; and
 daw'dēl, tō sāpaḍ'nā.
had-been-lost, he is-found.'

RANGĀRĪ.

The Raṅgāris or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Raṅgāris have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Raṅgāris of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Raṅgārī are as follows :—

Akola	2,700
Ellichpur	250
Buldana	680
	<hr/>
TOTAL	3,630
	<hr/>

Two specimens of Raṅgārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find *ḍōḷō* and *ḍōyō*, an eye; *īs* and *vīs*, twenty, etc. The palatals are transliterated *ch*, *j*, etc. It is, however, probable that they are really pronounced *ts*, *dz*, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in *ō*, plural *ā*; strong feminine bases in *ī*, plural *yā*; and strong neuter bases in *u*. No instance is available of the plural of a strong neuter noun. Thus, *pōr'gō*, son; *pōr'gā*, sons; *pōr'gī*, daughter; *pōr'gyā*, daughters; *sōnu*, gold. A suffix *kān* or *hun* (as in Mālvi) is sometimes added in the plural; thus, *mōl'karī-hun-nā*, to the labourers; *chāk'rō-hān-nā*, to the servants. Compare the honorific pronoun *tē-hān*, he, in the second specimen. The Gujarātī plural suffix *ō* in *chāk'rō-hān-nā* also occurs in *bāp-ō-nō*, to fathers.

The usual case-suffixes are, dative *nō*, *na*; case of the agent *nē*, *na*, *n*; ablative *tī*, *tē*; genitive *nō*, *nī*, *nu*; locative *mā*, *mō*. Thus, *bāp-nō*, *bāp-na*, to the father; *bāp-nē*, by the father; *bāp-nā pās-tī*, from the father; *mānus-nō*, of a man; *ghar-mā*, in the house; *pāy-mō*, on the feet.

Pronouns.—The following are the personal pronouns :—

<i>mī</i> , I	<i>tū</i> , thou	<i>tē</i> , he.
<i>ma-na</i> , me	<i>tu-na</i> , thee	<i>tēnē</i> , <i>tē-na</i> , him.
<i>mā-rō</i> , my	<i>tā-rō</i> , thy	<i>tē-nō</i> , his.
<i>āmī</i> , we	<i>tumī</i> , you	<i>tē</i> , they.
<i>āmārō</i> , our	<i>tumārō</i> , your	<i>tē-nō</i> , their.

Other forms are *myā*, by me ; *tē-na*, by him ; *ṭamayē* (sic.), to him ; *tē-hun-na*, to them. 'Who ?' is *kōn*, and 'what ?' is *kāy*.

Verbs.—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōtē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mār^anu*, to strike, we find,—

Sing. 1. <i>mārus</i>	Plur. 1. <i>mārus</i>
2. <i>māras</i>	2. <i>māras, mārōs</i>
3. <i>māras</i>	3. <i>māras</i>

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahīs*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went ; *gayā*, we, you, or they, went ; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went ; *paḍē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past ; thus, *sāp^aḍē-s*, he has been found ; *gayē-tō*, I had gone.

The future of *mār^anu*, to strike, is inflected as follows :—

Sing. 1. <i>mārīs</i>	Plur. 1. <i>mārūs, mār^asū</i>
2. <i>mārīs</i>	2. <i>mār^asō</i>
3. <i>mār^aśī</i>	3. <i>mār^aśī</i>

The imperative is formed as in Gujarātī. Thus, *mār*, strike ; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *in*, or *ī-san*. Thus, *vōḍī*, having divided ; *jāin*, having gone ; *uṭhī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन एक मानुसन दोन वेटा होता । तेमा धाकटो बापन रहने, बापो, जे जिन्दगीनो वाटो सना आवानु ते द । मग तेन तेहुनन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो बेटो सर्वो जमाकरीन दूर सुलुकमा गये । आनि तथ उधकपनान वागीन अपनी संपति उडाई । मग तेन अवधु खर्चा-वरी ते देसमा मोठो दुकाल पडे । ते-मुके तेन अडचन पडवा लागी । तन्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डकुरा चारवान आपना श्रतमा धाडी । तन्हा डकुरा जे साल्टा खाता होता तेन-वर तेन आपली पीट भरन असु तेन वाटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन रहने, मारा बापना कितती मोलकरीहुनना भरपूर भाकरोस । आनि मी भुक्तीन मरेस । मी उठीन आपली बापना कडे जाईस, व तेनो रहनीस, हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।

आज-पासतिन तारो बेटो मनवान जोगतो न्हि, आपनो एक मोलकरी सारखु मन ठेव । नंतर ते उठीन आपना बाप-कडे गये । तन्हा ते लंबो स इतकमा तेनो बाप तेन देखीन कर-वळे, आनि तेन धाईन तेना गलामा मिठी घाली, व तेन सुको लेधु । मग बेटो तेनो म्हने, बापो, देवना विरुध अन तारा सामने म्या पाप करीस । आनि आज-पासतिन तारो बेटो मनवान भी योग्य न्हि । पन बापन आपना चाकरोहानना सांगी, उत्तम भगो आणीन तेन घालो, आणि तेजा हातमा सुन्दी व पायमो जोडो घालो । मग आपन खाईन पिईन हरीक करुस । काकी हे मारो बेटो मरे होतो, ते फिरीन जीतो होये ; व हरपे होतो, ते सापडेस । तन्हा ते सर्वा आनंद करवा लाग्या ।

ते वेळे तेनो मोठो बेटो शेतमा होतो । मग ते आईन घर-पास आया-वर तेन बाजी व नाच पाहे । तन्हा चाकर-मातीन एकन बलाईन तेन विचारी, हे काय स । तमये तेन सांगी कीं तारो भाई आये स, आनि तारा बापनो ते [खुशाल मिले, तेना-वरी तेन मोठी पंगत करी । तन्हा ते राग भरीन आतमा जायना । येना-वरी तेनो बाप बाहेर आईन तेन समजायन लागी । परंतु तेन बापन उत्तर देधु कीं, देखो, मी इतके वरीस तारी चाकरी करेस । आनि तारी आज्ञा म्यां कधी ही मोडी न्हि । तरी म्या आपना गडीहूनना संग चयेन करवानी म्हनीन मन तुन कदी शेलीसु पिल्लु देधु न्हि । आनि जेन तारी संपत्ति किजवन-संग खाईन टाकी ते हे तारो बेटो आयेस तन्हा तुन तेना साठ मोठी जवनाल करीस । तन्हा तेन मनी, बेटा तू सदाई मारा संग स आणि मारी माल मलामत तारीच स । परंतु हरीक व आनंद करनु हे वर होतु । कारण कीं हे तारो भाई मरे होतो ते फिरीन जिती होयेस व हरपे होतो ते सापडेस ॥

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN I.

RANGARĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bēṭā hōtā. Tē-mā dhāk'tō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
 'bāpō, jē jind'gī-nō wāṭō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
'father, what property-of share me-to to-come that give.' Then him-by to-them
 paisō wāṭi didhō. Maṅgan thōḍ'kā diwas-mā dhāk'tō bēṭō
wealth having-divided was-given. Then a-few days-in the-younger son
 sarwō jamā-karīn dūr muluk-mā gayē. Āni tatha udha!panān
all together-having-made a-far into-country went. And there extravagance-with
 wāgin ap'nī sampatti uḍāi. Mag tē-na aw'ghu
having-behaved his-own wealth was-squandered. Then him-by all
 kharchā-warī tē dēs-mā mōṭhō ḍukāl paḍē. Tē-muḷē tē-na aḍ'chan
being-spent-on that country-in grēat famine fell. That-owing-to him-to difficulty
 paḍ'wā lāgī. Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāin
to-fall began. Then he that country-in one gentleman-of near having-gone
 rahē. Tē-na tar tē-na ḍukkarā ehār'wān ap'nā śēt-mā dhāḍī. Tawhā
lived. Him-by also him pigs to-feed his-own field-into was-sent. Then
 dukkarā jē sālṭā khātā hōtā tēna-war tē-na āp'lō pōṭ bharan
swine which husks eating were that-upon him-by his-own belly should-be-filled
 asu tē-na wāṭi. Āni kōn tē-na kāhī didhu nahī. Maṅgan
so him-to it-occurred. And by-any-one him-to anything was-given not. Then
 tē sudh-mā āin mhanē, 'mārā bāp-nā kiti mōl'karī-hun-nā
he senses-on having-come said, 'my father-from how-many servants-to
 bhar-pūr bhāk'rō sa. Āni mī bhuk-tin marēs. Mī uṭhīn āp'lō
enough bread is. And I hunger-from am-dying. I having-arisen my-own
 bāp-nā-kaḍē jāis, wa tē-nō mhanīs, "hē bāpō, myā - Dēw-nā virudh
father-of-near will-go, and him-to-also shall-say, "O father, by-me God-of against
 wa tārō sōmōr pāp karīs; āj-pās-tin tārō bēṭō man'wān jōg'tō nahī,
and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
 āp'nō ēk mōl'karī sār'khu ma-na ṭhēw." Nantar tē uṭhīn āp'nā
thy-own one servant like me-to keep." Then he having-arisen his-own
 bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
father-to went. Then he far is mean-while his father him having-seen
 kar'wālē, āni tē-na dhāin tē-nā galā-mā miṭhī ghālī wa
is-moved, and him-by having-run him-of on-the-neck embracing was-put and

tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, 'bāpō, Dēw-nā virudh him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against an tārā sām'nē myā pāp karis. Āni āj-pās-tin tārō bēṭō man'wān and of-thee before by-me sin was-made. And to-day-from thy son to-be-called mī yōgya nahi.' Pan bāp-na āp'nā chāk'rō-hān-nā sāngī, 'uttam I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent jhagō ānīn tē-na ghālō; āni tē-nā hāt-mā mundī, wa pāy-mō robe having-brought him-to put; and of-him hand-on a-ring, and foot-on jōḍō ghālō. Mag āpan khāin piin harik karūs. Kā-kī, a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For, hē mārō bēṭō marē hōtō, tē phirīn jītō hōyē; wa har'pē hōtō, tē this my son dead was, he again alive became; and lost was, he sāp'dēs." Tawhā tē sarwā ānand kar'wā lāgyā. is-found." Then they all joy to-make began.

Tē-velē tē-nō mōṭhō bēṭō sēt-mā hōtō. Mag tē āin At-that-time his elder son field-in was. Then he having-come ghar-pās āyā-war tē-na bājō wa nāch pāhē. Tawhā house-near having-come-on him-by music and dancing was-seen. Then chākar-mā-tin ēk-na balāin tēna vichārī, 'hē kāy sa?' servants-in-from one-to having-called him-to it-was-asked, 'this what is?' Tamayē tē-na sāngī kī, 'tārō bhāī āyē sa, āni tārā bāp-nō tē To-him him-by it-was-told that, 'thy brother come is, and thy father-to he khuśāl milē tēnā-warī tē-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharīn safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry āt-mā jāy-nā. Yēnā-warī tē-nō bāp bāhēr āin tē-na sam'jāyan inside would-not-go. This-for his father out having-come him to-entreat lāgī. Parantu tē-na bāp-na uttar dēdhu kī, 'dēkhō, mī it'kē' began. But him-by father-to reply was-given that, 'see, I so-many warīs tāri chāk'ri karēs, āni tāri ādnyā myā kadhi-hī mōḍī nahi; tāri years thy service do, and thy order by-me ever was-broken not; still myā āp'nā gaḍi-hun-na-saṅga chayēn kar'wānī mhanīn ma-na by-me my-own friends-of-with merriment should-be-made having-said me-to tu-na kadī sēli-nu pilu dēdhu nahi. Ani jē-na tāri sampatti thee-by ever she-goat-of young-one was-given not. And whom-by thy property kij'ban-saṅg khāin ṭākī tē hē tārō bēṭō āyēs, tawhā tu-na harlots-with having-eaten was-thrown that this thy son come-is, then thee-by tē-nā sātha mōṭhī jaw'nāl karīs.' Tawhā tē-na manī, 'bēṭā, tū sadāi him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always mārā saṅg sa, āni mārī māl-malāmat tāri-ch sa. Parantu harik wa of-me with art, and my property thine-alone is. But merriment and ānand kar'nu hē waru hōtu; kāraṇ kī hē tārō bhāī marē hōtō, tē joy to-make this better was; because that this thy brother dead was, he phirīn jītō hōyēs; wa har'pē hōtō, tē sāp'dēs.' again alive become-is; and lost was, he is-found.'

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚI.

SPECIMEN II.

RĀNGĀRĪ DIALECT.

(DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो वापनो म्हनस, बाबा, मारो हिस्सी द । म्हनून वापने जिनगी दोन्हीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडार्ई । या रितित्ती पैसो खर्च होए मंग मोठी काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन डुकर, राखान ठेई । तेहान तेन डुकरन कोंडो खाईन हेस कोंडो देतो त खुपीन खादो असतो । पन तेन ते ही देदी नाहीं । येना-ती डोया उघडया तेन्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन पुरसी । मी याहान उपासी मरी रहेस । त आताँ वापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारी पोरगी असल्या-वर लेवानो दयो रहे नहि । तू आपलो मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आये । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन सुकी लेदी ॥

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

RANGĀRĪ DIALECT.

(DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kōn-ēk dōn pōr'gā hōtā. Dōn-janā-manī lahānō bāp-nō mhanas,
Certain two sons were. Two-men-among the-younger the-father-to said,
 'bābā, mārō hissō da.' Mhanūn bāp-nē jin'gī dōnhī-na
'father, my share give.' Therefore the-father-by property both-to
 wātūn dilī. Thōḍā diwas tē lahānō āp'lī jin'gī
having-divided was-given. A-few days-in that younger his-own property
 lēin dus'ryā. gāw gaēn. Yāti gaē āp'lī jin'gī
having-taken another to-town went. There having-gone his-own property
 chain-tī udāi. Yā riti-tī paisō kharch hōē, māṅg
pleasure-with was-wasted. This way-in money spent having-become, then
 mōṭhō kāy padē. Kāy padēl tēnā-tī mōṭhī khāwā-nī pañchāit
a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty
 padī. Māṅgan dus'ryā-na ghar jāin rahē. Tē-na ḍukar rākhān
fell. Then another's house having-gone he-lived. Him-by swine to-feed
 thēi. Tē-hān tē-na ḍukar-na kōṇḍō khāin hēsa kōṇḍō dētō
was-kept. He him-to swine-by husks having-eaten such husks if-had-given
 ta khushī-na khādō as'tō. Pan tē-na tē-hī dēdō nāhī.
then gladness-with eaten would-have-been. But him-to that-even was-given not.
 Yēnā-tī dōyā ughad'yā. Tēwhā āpun mhanēs, 'āp'lā bāp-jawāl
Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near
 naukar sa, tē-nā-jawāl paisā urīn pur'sī. Mī yābān
servants are, them-near money having-been-spared will-be-enough. I here
 upāsī marī-rahēs. Ta ātā bāpā-kaḍē jāin mhanūs, "bābā, Dēw-nā.
hungry am-dying. So now father-to having-gone shall-say, "father, God-of
 āṇī tārō phār ap'rādh karē. Mī tārō pōr'gō as'lyā-war lēwā-nō dayō
and thy great fault I-did. I thy son being-on taking-of fit
 rahē nahi. Tū āp'lō majūr sār'khō wāgāl." Asō wichār karīn
am not. Thou thy-own a-labourer like treat." So thought having-made
 āp'lā bāp-kaḍē āyē. Tē āw'tānā bāp-nā dūr-tī dēkhō, tē-na
his-own father-to came. He while-coming the-father-by far-from was-seen, him-to
 dayā āi, āp'lā pōr'gā-nā gayā-mā hāt ghālē wa tē-na mukō
pity came, his-own son-of on-the-neck hand was-put and him-to kiss
 lēdō.
was-taken.

STANDARD LIST OF WORDS AND

English.	Bhili (Mabikantha).	Bhili (Edar).	Bāori (Lahore).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Bē . . .	Bē . . .	Bai . . .
3. Three . . .	Tēn, or tan . . .	Tan . . .	Trēn . . .
4. Four . . .	Syār, or áyar . . .	Syār . . .	Chār . . .
5. Five . . .	Pōs, pās . . .	Pōs . . .	Pāch . . .
6. Six . . .	Sō . . .	Sō . . .	Chhan . . .
7. Seven . . .	Hāt . . .	Hāt . . .	Kbāt . . .
8. Eight . . .	Āth . . .	Āth . . .	Āth . . .
9. Nine . . .	Nōw, naw . . .	Nōw . . .	Nanw . . .
10. Ten . . .	Dōh, dah . . .	Dah, dōh . . .	Daukh . . .
11. Twenty . . .	Viḥ, vi . . .	Viḥ, vi . . .	Vikh . . .
12. Fifty . . .	Adhi viḥ; sāliḥ nē dōh, pasūh.	Adhi dōh; sāliḥ nē dōh . . .	Pañjah . . .
13. Hundred . . .	Hō, pōs viḥū . . .	Hō . . .	Khau . . .
14. I . . .	Hū . . .	Hū . . .	Hū . . .
15. Of me . . .	Mārō . . .	Mārō, (-ri, -rū) . . .	Mhārō, mārō . . .
16. Mine . . .	Mārō . . .	Mārō, (-ri, -rū) . . .	Mhārō, mārō . . .
17. We . . .	Amā, amē; āp'dā . . .	Amē, amē . . .	Hamē . . .
18. Of us . . .	Amārō . . .	Amārō, (-ri, -rū) . . .	Hamārō . . .
19. Our . . .	Amārō . . .	Amārō, (-ri, -rū) . . .	Hamārō . . .
20. Thou . . .	Tū . . .	Tū . . .	Taū, tū . . .
21. Of thee . . .	Tārō, thārō . . .	Tārō, thārō, (-ri, -rū) . . .	Tāh'rō, tārō . . .
22. Thine . . .	Tārō, thārō . . .	Tārō, thārō, (-ri, -rū) . . .	Tāh'rō, tārō . . .
23. You . . .	Tamā, tamē, tamō . . .	Tamā, tamō . . .	Tamē, tamhē . . .
24. Of you . . .	Tamārō . . .	Tamārō, (-ri, -rū) . . .	Tamāh'rō . . .
25. Your . . .	Tamārō . . .	Tamārō, (-ri, -rū) . . .	Tamāh'rō . . .

SENTENCES IN BHĪLĪ AND KHĀNDEŚĪ.

Khāndēśī (Khandesh).	Kuṇ'bhū (Khandesh).	English.
Ēk	Ēk	1. One.
Dōn	Dōn	2. Two.
Tin :	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Saw, chha	Saū	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naū	Naū	9. Nine.
Das	Dhā	10. Ten.
Vis	Īs	11. Twenty.
Pannās, pachās	Pannās	12. Fifty.
Sō, sambhar	Śambhar	13. Hundred.
Mi	Mi	14. I.
Ma-na	Ma-na	15. Of me.
Ma-na	Ma-na	16. Mine.
Am, āpan	Āpan	17. We.
Ām-na	Ām-na	18. Of us
Ām-na	Ām-na	19. Ours.
Tū	Tū	20. Thou.
Tu-na	Tu-na	21. Of thee.
Tu-na	Tu-na	22. Thine.
Tum	Tumhi	23. You.
Tum-na	Tum-na	24. Of you.
Tum-na	Tum-na	25. Your.

English.	Bhili (Mahikantba).	Bhili (Edar).	Bāori (Lahore).
26. He	Vi, wō, i, pēō	Pēō, vi, wō	Pēō, yoh, tiō
27. Of him	(W)anā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wanā-nō, anā-nō.	Pēlā-nō, inhō, ih ^a nō, tinnō.
28. His	(W)anā-nō, (v)i-nō, pēlā-nō.	I-nō, vē-nō, wanā-nō, anā-nō.	Pēlā-nō, inhō, ih ^a nō, tinnō.
29. They	Wā, f. vi; pēlā	Pēlā, wā	Tē, tēbē
30. Of them	Wanā-nō, pēlā-nō	Wanā-nō, pēlā-nō	Tēhō-nō, tihō-nō
31. Their	Wanā-nō, pēlā-nō	Wanā-nō, pēlā-nō	Tēhō-nō, tihō-nō
32. Hand	Hāth	Hāth	Hāth
33. Foot	Pōg, pag	Pōg	Gōdā
34. Nose	Nāk, nakhōrū	Nāk, nakbōrū	Nāk
35. Eye	Ākh, ōkh	Ākh, ōkh	Akh
36. Mouth	Mōḍū, muḍū	Muḍū, mōḍū, (muḍhū, mōḍhū).	Bākō
37. Tooth	Dāt, dōt	Dāt, dōt	Dāt
38. Ear	Kān, kōn	Kān, kōn	Kān
39. Hair	Wāl, latsyā	Wāl	Khēkh
40. Head	Mūḍ, māthū	Mūḍ, māthū	Mōḍ
41. Tongue	Jib	Jihh	Jib
42. Belly	Pēt, ōjh ^a rū	Pēt	Ōj ^a rō
43. Back	Būḍi, wōhō	Būḍi, bōsō, bōdō	Maur, dhōgō
44. Iron	Lōarū, lōḍū	Lōarū, lōḍū	Loh ^a rō
45. Gold	Honū	Honū	Khonō
46. Silver	Rupū	Rupū	Chād
47. Father	Āto, bāp, bā, dādō	Āto, bā, bāp, dādō	Āgō
48. Mother	Āi, mā	Āi, mā	Āi
49. Brother	Bhāi	Phāi	Bhāi
50. Sister	Bāi, bun, bōn	Bāi, bun, bōn	Bai ^a n
51. Man	Ād ^a mī	Ād ^a mī	Manukhō
52. Woman	Bairi, lāgai	Bairū, lāgai	Man ^a si

Khândēśī (Khandesh).	Kup'bāñ (Khandesh).	English.
Tō	Tō	26. He.
Tē-na, tyā-na	Tyā-na	27. Of him.
Tē-na, tyā-na	Tyā-na	28. His.
Tē	Tyā; tō	29. They.
Tyās-na, tyā-na	Tyās-na	30. Of them.
Tyās-na, tyā-na	Tyās-na	31. Their.
Hāt	Hāt	32. Hand.
Pāy, pag	Pāy	33. Foot.
Nāk	Nāk	34. Nose.
Ḍolā, ḍolā	Ḍoyā	35. Eye.
Tōṇḍ, mui	Tōṇḍ	36. Mouth.
Dāt	Dāt	37. Tooth.
Kān	Kān	38. Ear.
Kēs	Kēs	39. Hair.
Ḍoksa, mūthā	Ḍoksa	40. Head.
Jibh	Jibh	41. Tongue.
Pōṭ, pōṭh	Pōṭ	42. Bolly.
Pāṭh, wāsā	Pāṭh	43. Back.
Lōkhaṇḍ	Lōkhaṇḍ	44. Iron.
Sōna	Sōna	45. Gold.
Rupē, chāndī	Rupa	46. Silver.
Bāp	Bāp	47. Father.
Mā, mī, māy	Māy	48. Mother.
bhāñ	Bhāñ	49. Brother.
Bahin, bōn	Bahin	50. Sister.
Mānūs, māpīs	Mānūs	51. Man.
Bāl	Bāy'kō-mānūs	52. Woman.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
53. Wife	Bairi	Bairũ, òral	Bāwan
54. Child	Sorũ, saiyũ	Sorũ, saiyũ	Chhiõ
55. Son	Sorõ, saiyõ, dikrõ	Sorõ, saiyõ, dik*rõ	Dik*rõ
56. Daughter	Sorĩ, dikrĩ	Sorĩ, dik*rĩ	Dik*rĩ, chhõrĩ
57. Slave . . . .	.....	.....	Mõlõ lidhõ
58. Cultivator	Kamāyõ	Kamāyõ	Hal-wāh
59. Shepherd	Guwāl	Guwāl	Ur*nā-chār
60. God	Bhag*wān	Bhag*wān	Rabb
61. Devil	Bhūt, palit	Bhūt, palit	Khatān
62. Sun	Dan-bāw*si, hūraj	Dan, hūraj	Dann
63. Moon	Sādarmā, sādõ-bāw*si	Sādarmā	Chand
64. Star	Tārõ	Tārõ	Tārõ
65. Fire	Āg, wāhadi	Āg, wāhadi	Āg
66. Water	Põpi	Põpi	Pāni
67. House	Ghēr, gēr, khēr	Ghēr, gēr, khēr	Ghar
68. Horse	Ghõðõ, khõrõ	Ghõðõ, khõrõ	Ghõrõ
69. Cow	Ṭāhi, ṭāhõ, gāy	Gāy, ṭāhẽ, ṭāhi	Gāe
70. Dog	Kut*rũ	Kut*rũ	Lunqio
71. Cat	Mēn*kõ, mīnõ	Mēn*kõ, mīnõ	Min*ki
72. Cock	Kuk*rũ	Kuk*rõ	Kūk*ṛõ
73. Duck	Batēk	Batēk	Bakt
74. Ass	Gadērũ, khõllũ	Gadērũ, khõllũ	Gadõ
75. Camel	Ūṭũ, ūṭ	Ūṭũ, ūṭ	Aāṭh
76. Bird	Pākhi, pakhi	Pakhi, pākhi	Chik*liē
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khāi-lõ
79. Sit	Bēh	Bēh	Bēsi-jā

Khāndēśī (Khandesh).	Kuṇ'bāū (Khandesh).	English.
Bāī, nawarī, bāy'kō	Naw'rī	53. Wife.
Pōr, chhōk'rū	Pōr	54. Child.
Āṇḍōr, ohhōk'rū	Āṇḍōr	55. Son.
Āṇḍēr, pōṭṭī	Āṇḍēr	56. Daughter.
Chākar, gulām	Gulām	57. Slave.
Sāu-lōk, khōtarwālā	Khēt'wālā	58. Cultivator.
Dōr'ki, dhan'gar	Dhan'gar	59. Shephord.
Dēw	Dēw	60. God.
Rākshas, bhūt	Rākes	61. Devil.
Sūrya	Sūryā	62. Sun.
Chānd	Chānd	63. Moon.
Chāndīn, chāndanyā	Chānnī	64. Star.
Vistaw	Istū	65. Fire.
Pānī	Pānī	66. Water.
Ghar	Ghar	67. House.
Ghōḍā	Ghōḍa	68. Horse.
Gāi	Gāy	69. Cow.
Kutrā	Kutra	70. Dog.
Mūjar, billāḍī	Māūjar	71. Cat.
Kōmb'ḍā	Kōmb'ḍā	72. Cock.
Badak	Badak	73. Duck.
Gadhāḍa	Gadhāḍa	74. Ass.
Uṭ	Uṭ; huṭ	75. Camel.
Pakh'ru, pakshi	Pakh'rū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Baṭh, bais	Baṭh	79. Sit.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
80. Come . . .	Āw . . .	Āw . . .	Āvī-jā . . .
81. Beat . . .	Mār, kuṭ . . .	Mār, kuṭ . . .	Mār . . .
82. Stand . . .	Up, nbā thā . . .	Up, nbā thā . . .	Ubhō thāi-jā . . .
83. Die . . .	Mar, gudar . . .	Mar, gudar . . .	Mar . . .
84. Give . . .	Āl, di . . .	Āl, di . . .	Dē . . .
85. Run . . .	Thām, dōḍ . . .	Thām, dōḍ . . .	Nasī-jā . . .
86. Up . . .	Upar, upēr, māthē . . .	Upar, upēr, māthē . . .	Ūpar . . .
87. Near . . .	Kanē, pāhē . . .	Kanē, pāhē . . .	Harō . . .
88. Down . . .	Hēthē . . .	Hēthē . . .	Hīthō . . .
89. Far . . .	Sētū, vēg ^a lū, dūr . . .	Kanēhē, sētū, vēg ^a lū . . .	Vēg ^a lō . . .
90. Before . . .	Pāhē, āgal . . .	Pāhē, āgal . . .	Āgal . . .
91. Behind . . .	Wōhē, pūṭhan, pasāḍi . . .	Wōhē, pūṭhan, pasāḍi . . .	Kērē . . .
92. Who . . .	Kuṇ, kōṇ . . .	Kuṇ, kōṇ . . .	Kaun . . .
93. What . . .	Hū . . .	Hū . . .	Khō, khū, hō, hū . . .
94. Why . . .	Kim . . .	Kim, kēm, hū kar ^a wā . . .	Sē . . .
95. And . . .	Nē, anē . . .	Nē anē . . .	Tiār, tē . . .
96. But . . .	Puṇ, pōṇ . . .	Pan, anē . . .	Par . . .
97. If . . .	Jō . . .	Jō . . .	Jē . . .
98. Yes . . .	Hōvē, hū-kā . . .	Hā kā, hōvē . . .	Havē . . .
99. No . . .	Ūhū, nahī, nā . . .	Ūhū, nahi, nā . . .	Nā . . .
100. Alas . . .	Arē Rām, hāy-hāy . . .	Arē Rām, hāy hāy, arērē . . .	Lōh ^a rō . . .
101. A father . . .	Ātō, bāp . . .	Ātō . . .	Āgō . . .
102. Of a father . . .	Ātā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Āgā-nō . . .
103. To a father . . .	Ātā-nē, ātā-ē . . .	Ātā-nē . . .	Āgā-nū . . .
104. From a father . . .	Ātā-hū, ātā-kanē-thī . . .	Ātā-hū . . .	Āgā-kannē . . .
105. Two fathers . . .	Bē ātā . . .	Bē ātā . . .	Bai āgā . . .
106. Fathers . . .	Ātā . . .	Ātā . . .	Ghanā āgā . . .

Khândeshî (Khândesh).	Kuṇ'bāū (Khândesh).	English.
Yē	Yē	80. Come.
Mār	Mar	81. Beat.
Ubhē rāhā	Uṭh	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Pal, daud	Pay	85. Run.
War	War	86. Up.
Najik, pāsē	Jaway, jōdē	87. Near.
Khāl	Khālī	88. Down.
Dūr	Dūr	89. Far.
Samōr, pōlē	Samūr; pahilē	90. Before.
Māgē, pachhāḍī	Māg-tin; māḡūn	91. Behind.
Kōn	Kōn	92. Who.
Kāy	Kāy	93. What.
Kasē, kī	Kā-mhūn	94. Why.
Āu, āṇī, warī	Ānī	95. And.
Pan	Pan	96. But.
Jar	Jar	97. If.
Hā, hō	Whay	98. Yes.
Nā, nahi	Nahī	99. No.
Arē	Arara	100. Alas.
Bāp	Bāp	101. A father.
Bāp-na	Bāp-nā	102. Of a father.
Bāp-lā, bāp-lō	Bāp-lō	103. To a father.
Bāp-nē jawālūn, bāp-pās-tī	Bāpū-pun	104. From a father.
Dōn bāp	Dōn bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Bhili (Mahikantha).	Bhili (Eder).	Bkoti (Lahore).
107. Of fathers . . .	Ātā-nō, bāpā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Ghaṇā āgā-nō . . .
108. To fathers . . .	Ātā-nē . . .	Ātā-nē . . .	Ghaṇā āgā-nū . . .
109. From fathers . . .	Ātā-hū . . .	Ātā-hū . . .	Ghaṇā āgā-kannē . . .
110. A daughter . . .	Sōri . . .	Sōri . . .	Dik*ri . . .
111. Of a daughter . . .	Sōri-nō . . .	Sōri-nō . . .	Dik*ri-nō . . .
112. To a daughter . . .	Sōri-nē, sōr*jyō . . .	Sōri-nē . . .	Dik*ri-nū . . .
113. From a daughter . . .	Sōri-hū . . .	Sōri-hū, sōri-kauē-thi . . .	Dik*ri-kaunō . . .
114. Two daughters . . .	Bē sōri(-yō) . . .	Bē sōriyō . . .	Bai dik*ri . . .
115. Daughters . . .	Sōri(-yō) . . .	Sōriyō . . .	Ghaṇi dik*ri . . .
116. Of daughters . . .	Sōriyō-nō, sōr*jyā-nō . . .	Sōriyō-nō . . .	Ghaṇi dik*ri-nō . . .
117. To daughters . . .	Sōriyō-nē, sōr*jyā-ē . . .	Sōriyō-nē . . .	Ghaṇi dik*ri-nū . . .
118. From daughters . . .	Sōriyō-hū, sōr*jyā-hū . . .	Sōriyō-hū . . .	Ghaṇi dik*ri-kannē . . .
119. A good man . . .	Kharō ād*mi . . .	Kharō ād*mi . . .	Ēk khāū (or, chaṅgō) manukhō . . .
120. Of a good man . . .	Kharā ād*mi-nō . . .	Kharā ād*mi-nū . . .	Ēk khāū (or, chaṅgā) manukhā-nō . . .
121. To a good man . . .	Kharā ād*mi-nē, kharā ādam*nyē . . .	Kharā ād*mi-nē (or ād*myē) . . .	Ēk khāū (or chaṅgā) manukhā-nū . . .
122. From a good man . . .	Kharā ād*mi-hū . . .	Kharā ād*mi-hū . . .	Ēk khāū (or chaṅgā) manukhā-kaunō . . .
123. Two good men . . .	Bē kharā ād*mi (ādamyō) . . .	Bē kharā ād*myō . . .	Bai khāū (or, chaṅgā) manukhā . . .
124. Good men . . .	Kharā ād*mi (ādamyō) . . .	Kharā ād*myō . . .	Khāū (or chaṅgā) manukhā . . .
125. Of good men . . .	Kharā ādamyō-nō . . .	Kharā ād*myō-nū . . .	Khāū (or chaṅgā) manukhā-nō . . .
126. To good men . . .	Kharā ādamyō-nē . . .	Kharā ād*myō-nē . . .	Khāū (or chaṅgā) manukhā-nū . . .
127. From good men . . .	Kharā ādamyō-hū . . .	Kharā ād*myō-hū . . .	Khāū (or chaṅgā) manukhā-kannē . . .
128. A good woman . . .	Kharū bairū . . .	Kharū bairū . . .	Ēk chaṅgi man*si . . .
129. A bad boy . . .	Khōṭō (or lussō) sōrō . . .	Khōṭō (or lussō) sōrō . . .	Ēk bhaiṛō chhiō . . .
130. Good woman . . .	Kharā bairā . . .	Kharā bairā . . .	Chaṅgi rāḍ . . .
131. A bad girl . . .	Khōṭī (or lussi) sōri . . .	Khōṭī (or lussi) sōri . . .	Ēk bhaiṛi chhōri . . .
132. Good . . .	Kharō, hāū . . .	Kharū, hāū . . .	Chaṅgō . . .
133. Better . . .	Wanā-hū kharū (better than that) . . .	Kharū . . .	Inō-thō chaṅgō (better than that) . . .

Khāndēśī (Khandesh).	Kuṇ'hāū (Khandesh).	English.
Bāp-na	Bāpēs-nā	107. Of fathers.
Bāp-lā	Bāpēs-lē	108. To fathers.
Bāp-nē-jaw ^{al} lūn	Bāpēs-pāin	109. From fathers.
Pōr (chhōk ^{ar})	Āṇḍēr	110. A daughter.
Pōris-na	Āṇḍēr-nā	111. Of a daughter.
Pōris-lā	Āṇḍēr-lē	112. To a daughter.
Pōri-jaw ^{al} lūn	Āṇḍēr-pun	113. From a daughter.
Dōn pōri (chhōk ^{ar} yā)	Dōn āṇḍrī	114. Two daughters.
Pōri (chhōk ^{ar} yā)	Āṇḍrī	115. Daughters.
Pōris-na	Āṇḍris-nā	116. Of daughters.
Pōris-lā	Āṇḍris-lē	117. To daughters.
Pōri-jaw ^{al} lūn	Āṇḍris-pun	118. From daughters.
Chāg ^{al} lā mānūs	Bhalā mānus	119. A good man.
Chāg ^{al} lā mānus-na	Bhalyā mānus-nā	120. Of a good man.
Chāg ^{al} lā mānus-lā	Bhalyā mānus-lē	121. To a good man.
Chāg ^{al} lā mānus-jaw ^{al} lūn	Bhalyā mānus-pun	122. From a good man.
Dōn chāg ^{al} lā mānūs	Dōn bhalē mān ^{as}	123. Two good men.
Chāg ^{al} lā mānūs	Bhalē mān ^{as}	124. Good men.
Chāg ^{al} lā mānus-na	Bhalē mān ^{as} -nā	125. Of good men.
Chāg ^{al} lā mānus-lā	Bhalē mān ^{as} -lē	126. To good men.
Chāg ^{al} lā mānus-jaw ^{al} lūn	Bhalē mān ^{as} -pun	127. From good men.
Chāg ^{al} lā bāi	Bhali bāy ^{al} kō-mānus	128. A good woman.
Kharāb pōr	Dād pōr ^{ag} ; agun ^{ag} ārā	129. A bad boy.
Chāg ^{al} lā bāyā	Bhalyā bay ^{al} kā-mān ^{as}	130. Good women.
Kharāb pōr	Dād pōr ^{ag} ; agun ^{ag} ārī	131. A bad girl.
Chāg ^{al} lā	Chāg ^{al} lā	132. Good.
Tū ^{san} chāg ^{al} lā (better than that)	Bahu chāg ^{al} lā	133. Better.

English.	Bhili (Malikantha).	Bhili (Edar).	Bhori (Lahore).
134. Best . . .	Kharā-mā kharā . . .	Kharā-mā kharū . . .	Balāh chaṅgō . . .
135. High . . .	Ūsū . . .	Ūsū . . .	Ūcho . . .
136. Higher . . .	Warhē ūsū . . .	Warhē ūsū . . .	Inē-thō ūcho . . .
137. Highest . . .	Badhāhē ūsū . . .	Badhāhē ūsū . . .	Balāh ūcho . . .
138. A horse . . .	Khōrō, khōrū . . .	Khōrō, khōrū . . .	Ēk ghōrō . . .
139. A mare . . .	Khōri . . .	Khōri . . .	Ēk ghōri . . .
140. Horses . . .	Khōrā, khōrā . . .	Khōrā, khōrā . . .	Ghanā khārā ghōrā . . .
141. Mares . . .	Khōri(-yō) . . .	Khōriyō . . .	Ghani khāri ghōri . . .
142. A bull . . .	Kāṭi, baladiyō, tāhō . . .	Kāṭi, baladiyō, tāhō . . .	Ēk dhaṭṭō . . .
143. A cow . . .	Tāhē, tāhi, gāy . . .	Tāhē . . .	Ēk gāē . . .
144. Bulls . . .	Kāṭi, balad, tāhā . . .	Kāṭi . . .	Ghanā khārā dhaṭṭō . . .
145. Cows . . .	Tāhi(-yō) ; gāi(-yō) . . .	Tāhē . . .	Ghani khāri gāē . . .
146. A dog . . .	Kut ^r ō, kut ^r ū . . .	Kut ^r ō, Kut ^r ū . . .	Ēk lupdiō . . .
147. A bitch . . .	Kut ^r i . . .	Kut ^r i . . .	Ēk laudan . . .
148. Dogs . . .	Kut ^r ā, kut ^r ā . . .	Kut ^r ā, kut ^r ā . . .	Ghanā khārā lupdiā . . .
149. Bitches . . .	Kut ^r i(-yō) . . .	Kut ^r iyō . . .	Ghani khāri laud ⁿ ē . . .
150. A he-goat . . .	Bukariyō, tēṭō, wādariyō . . .	Bukariyō, tēṭō, wādariyō . . .	Ēk bāk ^r ō . . .
151. A female goat . . .	Bākari, sāli, tūhi . . .	Bākari, sāli, tūhi . . .	Ēk bāk ^r i . . .
152. Goats . . .	Bukariyā, tēṭā, wādariyā . . .	Bukariyā . . .	Ghanā khārā bāk ^r ā . . .
153. A male deer . . .	Hannō . . .	Hannō . . .	Ēk har ⁿ . . .
154. A female deer . . .	Hanni . . .	Hanni . . .	Ēk har ⁿ i . . .
155. Deer . . .	Hannā . . .	Hannā . . .	Har ⁿ ō . . .
156. I am . . .	Hū hū . . .	Hū hū . . .	Hū sō . . .
157. Thou art . . .	Tū hē . . .	Tū hē . . .	Taū sai . . .
158. He is . . .	Vi hē . . .	Vi hē . . .	Yōh sai . . .
159. We are . . .	Amā hū (or haiyē) . . .	Amē hū, (or haiyē) . . .	Hamē saū, sō . . .
160. You are . . .	Tamā hō . . .	Tamē hō . . .	Tamē sō . . .

Khāndēsi (Khandesh).	Kuṇ*baū (Khandesh).	English.
Asal	Bēs	134. Best.
Ūch	Uchch	135. High.
Mōṭā ūch	Bahu uchch	136. Higher.
Sab-sai mōṭā ūch	Lai uchch	137. Highest.
Ghōḍā	Ghōḍa	138. A horse.
Ghōḍi	Ghōḍi	139. A mare.
Ghōḍē, ghōḍā	Ghōḍē	140. Horses.
Ghōḍyā	Ghōḍyā	141. Mares.
Bail	Dhāṇḍyā	142. A bull.
Gāi	Gāy	143. A cow.
Bail	Dhāṇḍē	144. Bulls.
Gāyā	Gāi	145. Cows.
Kutrā	Kutra	146. A dog.
Kutri	Kutri	147. A bitch.
Kutrē, kutrā	Kutrē	148. Dogs.
Kutryā	Kutryā	149. Bitches.
Bōkaḍ	Bōkaḍ	150. A he-goat.
Bak ^a ri	Bak ^a ri	151. A female goat.
Bok ^a ḍā	Bok ^a ḍē ; bak ^a ryā	152. Goats.
Chikās, haraṇ	Kaiṭ	153. A male deer.
Harin, har ^a ṇi	Harani	154. A female deer.
Haran	Haran	155. Deer.
Mi sa (or sē)	Mi sē	156. I am.
Tū sa (sē)	Tū sē	157. Thou art.
Tō sa (sē)	Tō sē	158. He is.
Ham sa (or ām sētēs)	Āmhā sētās	159. We are.
Tum sa (or sētēs)	Tumhi sētās	160. You are.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bāori (Lahore).
161. They are . . .	Wā hē (or hē)	Wā hē . . .	Tē sai . . .
162. I was . . .	Hū atō . . .	Hū atō . . .	Hū uttō . . .
163. Thou wast . . .	Tū atō . . .	Tū atō . . .	Taū uttō . . .
164. He was . . .	Vi atō . . .	Vi atō . . .	Yōh uttō . . .
165. We were . . .	Amā atā . . .	Amē atā . . .	Hamē nttā . . .
166. You were . . .	Tamā atā . . .	Tamē atā . . .	Tamē uttā . . .
167. They were . . .	Wā atā (<i>fem. vi ati</i>)	Wā atā . . .	Tē uttā . . .
168. Be . . .	Hō . . .	Hō . . .	Thāi-jā . . .
169. To be . . .	Hōwū . . .	Hōwū . . .	Thānō . . .
170. Being . . .	Hōtā . . .	Hōtā . . .	Thāi . . .
171. Having been . . .	Hōinē . . .	Hōinē . . .	Thāi-kē . . .
172. I may be . . .	Hū hōū, hū ugū . . .	Hū hōū, hū ugū . . .	.....
173. I shall be . . .	Hū hōih, hū ahjē . . .	Hū hōih, hū abjē . . .	Hōis . . .
174. I should be . . .	Hū hōih, hū ngēk . . .	Hū hōih . . .	.....
175. Beat . . .	Kuṭ, mār . . .	Mār, or kuṭ (<i>and so throughout</i>).	Mār . . .
176. To beat . . .	Kuṭ ^a wū, mār ^a wū . . .	Mār ^a wū . . .	Mār ^a nō . . .
177. Beating . . .	Kuṭ ^a tā, mār ^a tā . . .	Mār ^a tā . . .	Mār ^a tō . . .
178. Having beaten . . .	Kuṭinē, mār ^a inē . . .	Mār ^a inē . . .	Mār ^a in . . .
179. I beat . . .	Hū mārū (-hū) . . .	Hū mārū-hū . . .	Hū mārō . . .
180. Thou beatest . . .	Tū mārē (-hē) . . .	Tū mārē-hē . . .	Taū mārē . . .
181. He beats . . .	Vi mārē (-hē) . . .	Vi mārē-hē . . .	Yōh mārē . . .
182. We beat . . .	Amā mārā (-hā), amā māriyēh . . .	Amē māriyēh . . .	Hamē māriō . . .
183. You beat . . .	Tamā mārō (-hō) . . .	Tamē mārō-hō . . .	Tamē mārō . . .
184. They beat . . .	Wā mārē (hē) . . .	Wā mārē-hē . . .	Tēhē mārē . . .
185. I beat (<i>Past Tense</i>) . . .	Mē mār ^a jiyū (<i>or mār^ayū, or mārū, and so throughout</i>).	Mē mārū (<i>or māryū</i>) . . .	Mī māriō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tē mār ^a jiyū . . .	Tē mārū . . .	Tī māriō . . .
187. He beat (<i>Past Tense</i>) . . .	Wapē mār ^a jiyū . . .	Wapē mārū . . .	Pēllē māriō . . .

Khāndēśī (Khandesh).	Kaṇṭhāū (Khandesh).	English.
Tē sa (or tyā sētās) . . .	Tyā sētās . . .	161. They are.
Mi as ^a tō (or hōtā) . . .	Mi whatu . . .	162. I was.
Tū as ^a tōs (or hōtās) . . .	Tū whatā . . .	163. Thou wast.
Tō as ^a tō (or hōtā) . . .	Tō whatā . . .	164. He was.
Ham as ^a tas (ām hōtā) . . .	Āmhū whatō . . .	165. We were.
Tum as ^a tō (tum hōtās) . . .	Tumhī whatā . . .	166. You were.
Tē as ^a tō (tyā hōtās) . . .	Tyā whatā . . .	167. They were.
As . . .	Hō . . .	168. Be.
As-na . . .	Hōna . . .	169. To be.
Rah ^a nā (hōs) . . .	Hōisan ; hōun . . .	170. Being.
Asūn . . .	Hōun-san ; whais ^a nī . . .	171. Having been.
Maī asa (mī hōbō) . . .	Mi whasū . . .	172. I may be.
Maī asa (mī hōsū) . . .	Mi hōsū . . .	173. I shall be.
Mai asa (mī hōsū-ch) . . .	Mi-whōwa . . .	174. I should be.
Mār . . .	Mār . . .	175. Beat.
Mār ^a na . . .	Mār ^a na . . .	176. To beat.
Mārit . . .	Mārūn . . .	177. Beating.
Māri-nē . . .	Mārūn-sani . . .	178. Having beaten.
Maī māra(s) . . .	Mi māras . . .	179. I beat.
Tū māra(s) . . .	Tū māras . . .	180. Thou beatest.
Tō māra(s) . . .	Tō māras . . .	181. He beats.
Ham mārē (ām mār ^a jēs) . . .	Āmhū mār ^a tas . . .	182. We beat.
Tum mārē (tum mār ^a tēs) . . .	Tumhī mār ^a tas . . .	183. You beat.
Tē mārē (tyā mār ^a tēs) . . .	Tyā mār ^a tas . . .	184. They beat.
Maī mārē (mī mār) . . .	Mi māra . . .	185. I beat (<i>Past Tense</i>).
Tu-na mārē (tū mār) . . .	Tū māra . . .	186. Thou beatest (<i>Past Tense</i>).
Tō mārē (tyāō mār) . . .	Tyā-na māra . . .	187. He beat (<i>Past Tense</i>).

Khāndēśī (Khandesh).	Kuṇḍāḥ (Khandesh).	English.
Hamī mārē. (āmē mār)	Āmhū mārā . . .	188. We beat (<i>Past Tense</i>).
Tumī. mārē (tumē mār)	Tumhī mārā . . .	189. You beat (<i>Past Tense</i>).
Tē mārē (tyāē mār)	Tyāsnī mārā . . .	190. They beat (<i>Past Tense</i>).
Maī mārīt rah ^a nā . . .	Mī mārās . . .	191. I am beating.
Maī mārīt rah ^a nā (mī mār ^a -tā-tā) . . .	Mī mārāt whatu . . .	192. I was beating.
(Mī mārēl sē) . . .	Mī mār ^a la whata . . .	193. I had beaten.
Maī mār ^a sūt (mī mār ^a wa) . . .	Mī mārāwa . . .	194. I may beat.
Maī mār ^a sūt (mī mār ^a sū) . . .	Mī mār ^a sū . . .	195. I shall beat.
Tū mārī (tū mār ^a si) . . .	Tū mārīs . . .	196. Thou wilt beat.
Tō mārī . . .	Tō mārāl . . .	197. He will beat.
Ham mārī (ām mārāw) . . .	Āmhū mār ^a sū . . .	198. We shall beat.
Tum mārī (tum mār ^a sū) . . .	Tumhī mār ^a sāl . . .	199. You will beat.
Tē mārī (tyā mār ^a ti) . . .	Tyā mār ^a til . . .	200. They will beat.
Maī mār ^a sūt (mī mār ^a sū) . . .	Mī mārāwa . . .	201. I should beat.
Ma-lā mārē (mī mārē gyā) . . .	Mā-lē mārēl sē . . .	202. I am beaten.
(Mī mārē gyā-tā) . . .	Mā-lē mārēl whata . . .	203. I was beaten.
Ma-lā mārīt (mī mārāi jāśū) . . .	Mā-lē mār ^a tīn . . .	204. I shall be beaten.
Maī chāl ^a nā (mī jāś) . . .	Mī jāś . . .	205. I go.
Tū chāl ^a nā (tū jāś) . . .	Tū jāś . . .	206. Thou goest.
Tō chāl ^a nā (tō jāś) . . .	Tō jāś . . .	207. He goes.
Ham chāl ^a nā (ām jāśēs) . . .	Āmhū jāśas . . .	208. We go.
Tum chāl ^a nā (tum jāśēs) . . .	Tumhī jāśas . . .	209. You go.
Tē chāl ^a nā (tyā jāśēs) . . .	Tyā jāśas . . .	210. They go.
Maī gyā . . .	Mī gāī . . .	211. I went.
Tū gyā . . .	Tū gāī . . .	212. Thou wentest.
Tō gyā . . .	Tō gāī . . .	213. He went.
Ham gyā . . .	Āmhū gāī . . .	214. We went.

English.	Bhili (Mabikantba).	Bhili (Edar).	Bāori (Lahore).
215. You went . . .	Tamā gījyā . . .	Tamē gījyā . . .	Tamē giā . . .
216. They went . . .	Wā gījyā . . .	Wā gijyā . . .	Tē giā . . .
217. Go . . .	Jā, jāō . . .	Jā, jāō . . .	Jā . . .
218. Going . . .	Jātā . . .	Jātā . . .	Jato . . .
219. Gono . . .	Gijyū, gō . . .	Gijyū, gō . . .	Gaio, gio . . .
220. What is your name ? .	Tamārū hū nām ? .	Tamārū hū nām ? .	Tārō nām hū sai ? .
221. How old is this horse?	Apā khōrā-nō kat'rā varah thājyā hē ?	Apā khōrā-nō kat'rā varah thājyā hē ?	Hā ghōrāni kit'li umar sai ?
222. How far is it from here to Kashmir ?	Iyō-hū Kāsmir kat'rū vēg'lyā hōhō ?	Iyōhū Kāsmir kat'rū lōbēpā hōhō ?	Kashmir hā-thō kit'la gāu sai ?
223. How many sons are there in your father's house ?	Tamārā ātā-nā khēr-mā kat'rā saiyā hē ?	Tamārā ātā-nā khēr-mā kat'rā saiyā hē ?	Tārā āgā-nē gharē kit'la dik'rā ?
224. I have walked a long way to-day.	Āj khaṇō hēḍ'jyō hū .	Āj khaṇō hēḍiyo hū .	Āj hū vēg'la-thō āvēō .
225. The son of my uncle is married to his sister.	Mārā kākā-nō sōrō vi-nē bēnē paṇṇōlo hē.	Mārā kākā-nō saiyō inī hāli parapiyō hē.	Mhārā kākā-nō dik'rō inhi baih'nio par'nāēō.
226. In the house is the sad- dle of the white horse.	Thōlā khōrā-nū palōṇ khēr- mā hē.	Thōlā khōrā-nū palōṇ khēr- mā hē.	Dhauā ghōrāni kāthi gharē paṇi.
227. Put the saddle upon his back.	Apā upar palōṇ daḍō .	Apā upar palōṇ daḍō .	Kāthi ghōrā-ni ḍhuā upar ghattī dē.
228. I have beaten his son with many stripes.	Apā-nā dik'rā-nō mō khaṇā kollā mār'jyā hē.	Apā-nā dik'rā-nō mō khaṇā kollā mār'jyā hē.	Inhā dik'rā-nū hū chhiṭiēhō mārio.
229. He is grazing cattle on the top of the hill.	Pēli magari upēr ṭoḍā sāre hē.	Pēli magari upēr ṭoḍā sār- hē.	Pellō manukhō pahār-ni choṭi upar ḍhēḍhā chārē.
230. He is sitting on a horse under that tree.	Pēlā rukhadā nēsāl khōrā- māthē bēhōlo hē.	Pēlā rukhadā nēsāl khōrā- māthē bēhōlo hē.	Ghōrā-nē upar charhio hoio ād'mi jhārā-nō hēṭh ābhō.
231. His brother is taller than his sister.	Ī-ni bun kar'tō i-nō bhāi ūso hē.	Ī-ni bun kar'tō i-nō phāi ūso hē.	Inhi baih'nē-thō inho bhāi lāmbō sai.
232. The price of that is two rupees and a half.	Ī-ni kimēt adhi rupiyā (or rupējyā) hē.	Ī-ni kimēt adhi rupējyā hē.	Pellā-nō mōl ḍhāi rupaiā sai
233. My father lives in that small house.	Mārō ātō pēlā nān'kā khēr- mā rē-hē.	Mārō ātō pēlā nān'kā khēr- mā rē-hē.	Mhārō āgō pēllā nanōrā ghar-mē rahē.
234. Give this rupee to him.	Ā rupiyō i-nē āl . . .	Ā rupiyō inē āl . . .	Hyoh rūpaiō pēllā-nū dai-dē
235. Take those rupees from him.	Apā kanē rupiyā hē tē lai liyo.	Apā kanē rupiyā hē tē, lai liyo.	Pellā rupaiā pēllā-kan-thō jai lē.
236. Beat him well and bind him with ropes.	Ī-nē khub kuṭō nē rāhē māḍō.	Inō khub kuṭō nē rāhē māḍō	Pellā-nū māri māri bēdi- nakh.
237. Draw water from the well.	Kuṇā-mē-hū pōṇi kāḍho .	Kuṇā-mē-hū pōṇi kāḍho .	Kuñ-māh-thō pāui kāḍhi-lē
238. Walk before me . . .	May mōrē hēḍ . . .	May-mōri hēḍ . . .	Mō āgal āgal hind . . .
239. Whose boy comes be- hind you ?	Tamāri wōhē ki-nō saiyō āvē hē ?	Tamāri wōhē kinō saiyō āvē-hē ?	Tō kēpē kiyo dik'rō āvē ? .
240. From whom did you buy that ?	Tamā ā ki-ni kanē-hū vēsātū lēṭū hē ?	Tamā ā kinī kanē-hū vēsātū?	Pellō kaun kan-thō mōlē lidho ?
241. From a shopkeeper of the village.	Gom-nā wōṇyā kanē-hū .	Gom-nā wōṇyā-kanē-hū .	Gāw'rā-nā kaṇar-kaṇpē-thō

Khāndāśī (Khandeshi).	Kuṇḍāḥ (Khandesh).	English.
Tum gyā	Tumhī gyā	215. You went.
Tē gyā	Tyā gyā	216. They went.
Jā	Jā	217. Go.
Chāl ^a nā (jās)	Jāisan	218. Going.
Gayā	Jāel	219. Gone.
Tu-na nāw kāy ? . . .	Tu-na nāw kāy sē ? . . .	220. What is your name ?
Hau ghōḍā kit ^a ki umar-nā sa ?	Hau ghōḍā kit ^a lā waris-nā sē ?	221. How old is this horse ?
Hau gāw...kit ^a kē dūr sa ? .	Athūn Kāsmir kit ^a nē dūr sē ?	222. How far is it from here to Kashmir ?
Tn-na bāp-na ghar-mā kit ^a - ka pōra sa ?	Tn-nā bāp-nā ghar-mā kit ^a nā aṇḍōr sētas ?	223. How many sons are there in 'your father's honse ?
Maī āj dūr gayā . . .	Mi āj bhū lāmb chālēl sē .	224. I have walked a long way to-day.
Tēs-na bahin sagat kākā-na pōr-na lagin hōinā.	Ma-nā chul ^a tā-nā aṇḍōr-na lagin tyā-nī bahin-śi whāśēl sē.	225. The son of my uncle is married to his sister.
Ghar-mā pāḍh ^a rā ghōḍās-nā jin sa.	Tyā dhav ^a tyā ghōḍā-nā khōgīr ghar-mā sē.	226. In the house is the sad- dle of the white horse.
Ghōḍas-nā pāṭōr jin thēw .	Tyā-nā paṭh-war khōgīr ghāl	227. Put the saddle upon his back.
Maī tēs-nā pōr-nā khūp mār ^a nā.	Mi tyā-nā aṇḍōr-lē chābuk- warī bhū mārēl sē.	228. I have beaten his son with many stripes.
Tō bal ^a dā-war ḍhōra chārit rah ^a nā.	Tō bal ^a dā-nā mātā-war ḍhōrē chāras.	229. He is grazing cattle on the top of the hill.
Tō ghōḍā-war basē jhād- khāl basī rah ^a nā.	Tyā jhād-nā hētē tō ghōḍyā-war baṭhas.	230. He is sitting on a horse under that tree.
Tē-nā bhāi tē-nē bahin-sa ūch sa.	Tyā-nā bhāi tyā-nā bahin- thīn bhū uchchā sē.	231. His brother is taller than his sister.
Tē-nē kimat aḍich rupayā sa	Tyā-na mōl aḍich rupyā sē	232. The price of that is two rupees and a half.
Ma-nā bāp dhāk ^a lē ghar-mē rah ^a nā.	Ma-nā bāp tyā lahān ghar- mā rāhas.	233. My father lives in that small house.
Hau rupayā tēs-lā dē . .	Hau rupyā tyā-lē dē . .	234. Give this rupee to him.
Tē-pāya tē rupayā lē . .	Tyā rupyā tyā-na-pāin lē .	235. Take those rupees from him.
Tēs-lā khūp mār dōr ^a ka-sī bānd.	Tyā-lē lai thōk ān charhāt- warī bāndh.	236. Beat him well and bind him with ropes.
Vihir-may pāni kāḍh . .	Ehēr-mātun pāni kāḍh . .	237. Draw water from the well.
Ma-na mōrē chāl . . .	Ma-nā mōrhā chāl . . .	238. Walk before me.
Tu-nē pāti-māgē kōn yēt rah ^a nā sa ?	Kōn-nā aṇḍōr tu-nā māgē yēs ?	239. Whose boy comes be- hind you ?
Hē kōn-pāy ikat lēnā sa ? .	Tū tē kōn-pāin ikat līdha ?	240. From whom did you buy that ?
Gāw-mā dukān ^a dār-pāya lēnā.	Tyā khēḍā-nā dukān ^a dār- pāin.	241. From a shopkeeper of the village.

BANJĀRĪ OR LABHĀNĪ AND BAHRUPĪĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Brinjārī, Labhānī, Labānī, Labānkī, Labānā, Lamānī, Lambādī, and Lambānī. At the census of 1891, the number of Banjārās (under any of their names) recorded was as follows:—

Province or State.	Number recorded.
Ajmer-Merwara	102
Bengal and States	31
Berar	110,008
Bombay and States	187,295
Central Provinces and States	58,048
Cooorg	156
Madras and States	38,087
Panjab and States	67,231
United Provinces and States	75,096
Quetta	1
Haidarabad	300,248
Baroda	759
Mysore	41,185
Kashmir	5,117
Rajputana	20,357
Central India	40,985
TOTAL	894,701

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraṇas*, a merchant, through the Prakrit *Vāṇijjāraṇā*, a trader.¹ The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanah*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference² to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Nī'āmattu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjārās, he despatched 'Azam Hamāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.³

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

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IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881 treating of Religion, Language and Caste*. Calcutta, 1883. Account of the Banjāras, para. 547; of the Labānas, para. 548.

¹ The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārṇā*, to burn the jungle, are untenable.

² Elliot, v, 100; Briggs' *Ferishtā*, i, 579. See also Yule and Barnell's *Hobson-Jobson*, s. v. 'Brinjarry' for other references.

³ The passage occurs in the fifth *ucchhāwāsa* of the *Dafakumāra-charita*.

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Banjāras on pp. 291 and ff.

Gazetteer of the Bombay Presidency. Vol. xxi, Belgaum (1884).—Account of the Lamāns on pp. 124 and ff. Vol. xxii, Dhārwar (1884). Account of the Lavānas on pp. 121 and ff. Vol. xxiii, Bijāpur (1884). Account of the Lamāns on pp. 205 and ff.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 149 and ff.

FAWCETT, F.,—*Songs sung by the Lambādīs.* *Indian Antiquary*, Vol. xxx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Banjāri language for the purposes of this Survey :—

Table showing the number of speakers of Banjārī as reported for this Survey.

Where spoken.	Number of speakers.
Berar—	
Amraoti	1,900
Akola	1,375
Buldana	7,500
Wun	28,000
Basim	28,850
	<hr/>
	67,625
Bombay —	
Panch Mahals	1,300
Thana	3,400
Nasik	1,000
Ahmednagar	400
Belgaum	2,000
Dharwar	5,500
Bijapur	6,124
	<hr/>
	19,724
Central Provinces—	
Mandla	1,000
Seoni	1,100
Hoshangabad and Makrai	958
Nimar	5,150
Betul	280
Chhindwara	1,250
Wardha	700
Nagpur	350
	<hr/>
Carried over	10,788
	<hr/>
	87,349

Separate figures for the Banjārī language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhāṇī of Berar as the standard). To these we may add the Labāṅkī of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhāṇī of Berar. We therefore find the total number of speakers of Banjārī to be as follows:—

Labāṅkī of Muzaffargarh . . . . .	...	436
Labāṅkī of the rest of the Panjab	22,433	
Labāṇī of Gujarat	1,300	
	<hr/>	23,733
Other Banjārī	131,419	
Kakēri	40	
Bahrūpiā of the Panjab	2,872	
	<hr/>	134,331
TOTAL, Speakers of Banjārī		<hr/> <hr/> 158,500

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labāṅkī in Muzaffargarh employ ordinary Bikanēri, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahndā.

The Labāṅkī of the Panjab is most nearly connected with the Bāgrī spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhāṇī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjārī of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhāṇī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārwāri and partly on Northern Gujarātī, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhāṇī of Berar as the standard. I shall then describe the Lamāṇī of the Bombay Deccan, next the Labhāṇī of the Central Provinces, and then the Banjārī of the United Provinces. In connexion with this, I shall deal with the Kakēri of Jhansi. I shall next describe the Labāṅkī of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labāṇī of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

LABHĀNĪ OF BERAR.

The Labhānī or Wanjārī of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gújarātī or Mārwarī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In **pronunciation** the cerebral *l* is common, as in *gōlā*, collected. There is a tendency to aspirate consonants, as in *mōṭhō*, for *mōṭō*, great; *ēkhāḍi*, for *ēkhāḍī*, a certain one; *chhumō* for *chumō*, kissed; *āghē* or *āgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *din*, a day; *barājē*, he shines; and *u* changed to *a* in *sakhī* for *sukhī*, happy. A final *ē* is often weakened to *a*, as in *chha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ū*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāl-panō* (for *uḍhāl-panō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The **declension of nouns** is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghaṇō āchhō kapḍā*, a very good robe; *mārō chhōrā*, my son; *mōṭhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *danē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-ti*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bēṭō*, a son, plural *bēṭā*; *bēṭā*, a son, plural *bēṭē*. Examples of the plural of feminine nouns are *ḅīr*, a woman, plural *ḅīrē*; *bēṭi*, a daughter, plural *bēṭiyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē māryō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mēlyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *māṭi-na*, to a man; *dēs-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāl-panē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēḷi-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rē*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in *Mār-wārī*. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versa*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēḷō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēt*, his belly; *ghōḍē-rō ghōḡir*, the saddle of the horse; *baḷ^rrā-ra* (for *baḷ^rrā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *gaḷā-ma*, on his neck; *jhāḍē-rē hēḷē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *gaḷā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the Mār-wārī rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *anu-rō*, their.

Tō-nē, *tō-na*, him, to him; *tē*, they.

Ā or *ī*, this; *yē ghōḍē-nō*, of this horse.

Āpan, we (including the person addressed); *āpⁿnē-nē*, to us; *āpⁿnō*, own.

Jō, *jakō*, who, what; *jū-na*, by whom; *kūn*, who? *kē-rō*, whose? *kāi*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōi*, anyone; *ēāl^rrā*, this many; *kaṭ^rrā*, how many (with pleonastic *k* of Rājasthānī, *kaṭ^rrā-k*); *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

	Sing.	Plur.
1	<i>chhū</i> or <i>chha</i>	<i>chhū</i> or <i>chha</i>
2	<i>chhi</i> or <i>chha</i>	<i>chhō</i> or <i>chha</i>
3	<i>chhē</i> or <i>chha</i>	<i>chhē</i> or <i>chha</i>

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mār^rtō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindostānī *hōtā-thā*), is generally used to mean 'was.'

Wherever it occurs in the specimens or list, the masculine plural of *vētō* is *vētē*, not *vētā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *viz.*, *mārⁿō*, to strike; *mār^rtō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, etc.

	Sing.	Plur.
1	<i>mārū</i>	<i>mārā</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārē</i>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhū* or *mārū-chha*, I am beating. Other examples are (often with the sense of a future) *marū-chhū*, I die; *khāū-chha*, we may eat; *hōū-chha*, let us become.

The Imperfect is *mār^rtō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-chhū* or *māryō-chhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-chhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uṭhō-rī*, he got up, the *rī* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārwarī. It has some peculiar forms. It is conjugated as follows :—

I shall strike, etc.

	Sing.	Plur.
1	<i>mārhiyū</i> or <i>mārhyū</i>	} The same as the singular.
2	<i>mārhiyū</i> or <i>mārhyū</i>	
3	<i>mārhiyē</i> or <i>mārhyē</i>	

In the specimens we find *chhā* added in *jāhyū-chha*, I will go; *uṭhī-chha*, I will arise; *āyī-chha*, it will come. The exact meaning of these forms is doubtful. The *chh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēn*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kyō*, *kāwō*, or *kēhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gī*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining; *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

ājī, or *vājī*, and

āṭ, a sound

bāṭī, bread

ḍhyā, with

kumēḍī, a bird

kēḷḍā, *kēḷḍū*, a calf

kṛatrā (= *kuṭrā*), a dog

māṭī, a man

yāḍī, a mother.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN I.

Ekē	māṭī-na	dī	bēṭā	vētē-tē.	Anu-mē	nānakyā
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>becoming-were.</i>	<i>Them-among</i>	<i>the-younger</i>
āp'nē	bāpē-nē	kyō,	'bāpū,	jō	manē āyī-chha,	ō māl-matā-rū
<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>what</i>	<i>to-me will-come,</i>	<i>that the-property-of</i>
vēṭō	manē	dē-nāk.'	O-nē	ō-rē	māl-matā	anu-mē vēt-dinō.
<i>share</i>	<i>to-me</i>	<i>give-away.'</i>	<i>Him-by</i>	<i>his</i>	<i>the-property</i>	<i>them-among was-divided.</i>
Wājī	nānakyā	chihōrā	thōḍā	danē-mē	sē māl-matā	gōlā kar-lidō,
<i>And</i>	<i>the-younger</i>	<i>son</i>	<i>a-few</i>	<i>days-in</i>	<i>all</i>	<i>wealth collected made,</i>
wājī	ghaṇ-mē	gyō.	Wājī	wattē	rē-tānī	waḍhāl-papē-ti sē
<i>and</i>	<i>a-far-land-in</i>	<i>he-went.</i>	<i>And</i>	<i>there</i>	<i>while-remaining</i>	<i>debauchery-by all</i>
pīsā	waḍā-dēnō.	Janā	ō-nē	sē	pīsā	kharāoh kar-nākō,
<i>money</i>	<i>he-squandered.</i>	<i>When</i>	<i>him-by</i>	<i>all</i>	<i>money expended</i>	<i>was-made-entirely,</i>
janā	ō	dēs-ma	mōṭhō	kāl	paḍ-gō,	jē-na tō-nē velā paḍ-gē;
<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>by-which him-to want fell;</i>
aji	ū	gyō,	aji	ō	dēs-rē	ēkhāḍī bhalē māṇas-jērē pagēli
<i>and</i>	<i>he</i>	<i>went,</i>	<i>and</i>	<i>that</i>	<i>country-in-of</i>	<i>a rich man-near servant</i>
ryō.	Wājī	ō-nē	sūrī	charāy-nē	āp'nē	khētē-mē ō-na
<i>remained.</i>	<i>And</i>	<i>him-by</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-his-own</i>	<i>field-in as-for-him</i>
mēlyō.	Wājī	jakō	sūr	bhaskō	khāḍō,	ō bhaskā-ti ō-nē
<i>he-was-sent</i>	<i>And</i>	<i>what</i>	<i>the-swine</i>	<i>chaff</i>	<i>ate,</i>	<i>that chaff-with him-to</i>
ō-rā	pēt	khushī-ti	bharā-jātō.	Ajī	ō-na	na-kōi dinō.
<i>his-own</i>	<i>belly</i>	<i>happiness-with</i>	<i>he-would-have-been-filled.</i>	<i>And</i>	<i>him-to</i>	<i>no-one gave.</i>

STANDARD OF BERAR.

Janā ū sudē-mā āyō, janā ū kyō, 'mhārē
When he sense-in came, then he said, 'my
 katrā-k rōj-dār ād^{mī}-na pēt bhar aji
how-many-very hired men-to belly full and
 aji mē bhukē-ti marū-chhū. Mē ūthi-chha,
and I hunger-by dying-am. I will-arise,
 jāhyū-chha, aji ō-na kahēn, "bāpū, mē Bhag^{wānē}-rē-par ān
will-go, and him-to I-will-say, "father, I God-of-on and
 tār-āga pāp kidō-chhū, waji aji-ti tārō bētō kahwānō mē
thee-before sin done-have, and to-day-from thy son to-be-called I
 āchhō kō-nī. Tārē rōj-dār mām^{sē}-mē-ti manē ēk. rōj-dār kar."
good at-all-not(-am). Thy hired men-in-from me one hired make."
 Aji ū ūthō, aji ō-rē bāpē-sāmō āyō. Paṇ janā ū
And he arose, and him-of father-near came. But when he
 ghaṇ-mē-hī vētō ō-rō bāp ō-na dekhō; waji kīw āw-gī;
distance-in-even was his father him saw; and compassion came;
 waji dhātō; waji ō-rō galā-ma paḍ-gō, aji ō-na ohhumō. Aji
and he-ran; and his neck-on he-fell, and him he-kissed. And
 chhōrā ō-na kahē, 'bāpū, Bhag^{wānē}-rē-par aji tār-āga mē pāp
the-son him-to says, 'father, God-of-on and thee-before I sin
 kidō-chhū, waji aji-ti tārō bētō kahwānō mē āchhō kō-nī.
done-have, and to-day-from thy son to-be-called I good at-all-not(-am).'
 Paṇ bāp āp^{nē} nauk^{rē}-nē kyō, 'ghaṇō āchhō kap^{dā} māgā,
But the-father his-own servants-to said, 'very good robe bring,
 aji ō-na ō poh^{rāw}; aji ō-rē hātē-mē viṭhī ghāl, waji ō-rē
and him-to it put-on; and on-his hand-on a-ring put, and on-his
 pagē-mē jōḍā ghāl; waji ō laṭ kēḍā war-liyā aji ō-na kāt-nākh;
foot-on shoes put; and that fattened calf bring-here and it slaughter;
 waji ō-na khāū-chha ān khush hōū-ohha; kaḷ^{kī} ā mārō chhōrā
and it we-eat and happy become; because this my son
 mar-gō-thō, waji pharan bach-gō; ū gamā-gō-thō, waji lābhō. Waji
dead-gone-was, and again escaped; he lost-gone-was, and was-got. And
 tē chain karē lāg.
they rejoicing to-do began.
 Aji ō-rē mōṭhō chhōrō khētē-mē vētō-tō. Waji janā ū
And him-to the-elder son field-in becoming-was. And when he
 āyō waji gharī-tōḍē nik^{li} pūch-gō, janā nāch-tamāsō ō-nē
came and the-house-to near arrived, then dancing-festival him-to
 āt-āyō. Waji ō-nē nauk^{rē}-mē-ti ekē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,
 waji ū-na puchhyō, 'ī kaśō-rō chha? Waji ū ō-na kahē,
and as-for-him he-was-asked, 'this what-of is? And he him-to says,

tārō bhāi āyō-ohha, waji tārē bapē-nē laṭā kēldū-na kāṭō-ohha,
thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,
 kaḷ-kī ū hasī-khusī-sō tō-na maḷ-gō.' Waji ō-na rish āw-gō
because he safe-and-sound him-to has-been-met.' And him-to anger came
 waji gharē-mē jāy-nī. Kaḷ-kī ō-rē bāp bhār āyō,
and the-house-in he-goes-not. Therefore him-to the-father outside came,
 aji ō-na sam-jāyō. Waji ū ō-rē bāpē-nū watār dē-tānī
and him-to remonstrated. And he his father-to answer while-giving
 kahē, 'dēkh, mē ēāt-rā waras tārē sēwā kidō, waji mē kōyē
says, 'see, I so-many years to-thee service did, and I at-any
 ghaṭ-kā-r-upar tārō hukūm mōḍō kō-nī, aji hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
 na-karhāi bak-rā-ra pilā dinō kī mē mārē dōstē-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
 ānand karū-ohha. Paṇ jē-na tārō māl-matā kach-nī-nē wārāḍ-dinō,
rejoicing make. But by-whom thy property harlots-to was-squandered,
 ā tārō chhōrō ātē barābar ō-rē karitā laṭ kēldū tu
this thy son on-coming with him-for for fatted calf thou
 kāṭō-ohha.' Waji ū ō-na kēhō, 'chhōrā, tū nēh-mī mārē dhyā
slaughtered-hast.' And he him-to said, 'son, thou always to-me near
 chhī, waji mārō jē-kōi chha, tē sārō tārō chha. Waji āpaṇ ānand
art, and mine whatever is, that all thine is. And we rejoicing
 karū-ohha, aji sakhi hōū-ohha, ī āp-nē-nē āchhō chha, kaḷ-kī ā tarō
make, and happy become, this us-to good is, because this thy
 bhāi mar-gō-thō, waji pharī baoh-gō; aji ū gamā-gō-thō; waji
brother dead-gone-was, and again escaped; and he lost-gone-was, and
 lābhō.
was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN II.

Bāp bēṭā-rō jhag^adō vē-gō. Bāpē-phērana bēṭā risān
A-father son-of quarrel occurred. The-father-with the-son being-angry
 chalō-gō. Yādī manāi, 'bēṭō, hōṭō pharī ā-jō.' Yādī-rō
went-away. The-mother remonstrated, 'son, back again come.' The-mother-to
 kō-nī mānō. Bēṭō risāyō-tisāyō ḍag^arō-chālō. Wan-wāsē-nē
at-all-not he-heeded. The-son being-very-angry went-forward. A-foreign-land-to
 ḍag^arō-chālō. Janā jarā-sēkō āg chalō-gō, janā jam^anī bājū
he-went-forward. When a-little-distance ahead he-went, then right side
 mōr^adā tōkē, ān ḍāi bājū sāli bōli. Ag dēkhū tō
a-peacock screams, and left side a-jackal howled. In-front he-saw verily
 ēk wāt chhō minā-rī sukhē-rī vēti-ti. Dus^ariyē wāt tinē
one road six months-of happiness-of being-was. Another road three
 minā-rī dukhē-rī vēti-ti. Bēṭō sukhē-rī wāt chhōḍ
months-of sorrow-of being-was. The-son happiness-of road abandoning
 dukhē-rī wāt gyō. Ag dēkhū tō wāgh^adā sutōrō vērō-chha
sorrow-of road went. Ahead he-saw indeed a-tiger asleep lying-is.
 Ō uṭhō kyō kī, 'bēṭā, kimē-rō chālō?' Bēṭō kyō kī,
He arose said that, 'son, where-to do-you-go?' The-son said that,
 'wan^awās-na jāū-chhū.' Wāgh^adō kyō kī, 'wan^awās-nō kim
'a-foreign-land-to going-I-am.' The-tiger said that, 'foreign-land-to why
 jāw-chhī? dī-dī hāt atta dēkhā.
going-art-thou? two-two (i.e. one or two each) hands (i.e. feats) here show.
 Pahili-rē chōṭ tū-hī kar, rē bēṭā. Ō kyō kī, 'pahili-rē
At-the-first blow thou-verily act, O son.' He said that, 'at-the-first
 chōṭ tū-hī kar, māmā.' Ākhērī-rī wāt bēṭā chōṭ kidō,
blow thou-verily act, O-maternal-uncle.' End-of affair the-son blow made,
 paṇ chhaḡ-gī. Uṭhō-rī wāgh^adā pak^aḍārē lidō, ān ū-nā māri-nākhō.
but missed. Uprose the-tiger seized took, and him killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, 'child, return back;' he did not heed his mother, but being angry and indifferent went forth; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jaokal howl on the left.¹ He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJARĪ.

(BERAR.)

SPECIMEN III.

TWO LABHĀNĪ SONGS.

I.

Sāchō Sēwābhāyā.

True Sēwābhāyā.

Tā-rē kāchē kachan-rī kāyā.

Him-to crystal gold-of body.

Sēwābhāyā vē-gō.

Sēwābhāyā having-been-is-gone.

Sūkā-nē gādī dē-gō.

Sūkā-to throne having-given-he-went.

Jētā-nē parasan vē-go.

Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōdō.

Sēwābhāyā wealth accumulated.

Tā-rē Tuḷārām chha ghōḍō.

Him-to Tuḷārām is horse.

Dachchhā dōlat bhārī.

Prosperity wealth great.

Nāgārō āb'dāgīrī.

Drums umbrellas.

Mēh'madyā. gāvē dhāḍī.

Mēh'madyā sings the-bard.

Jē-na ān dhan dēnō bhārī.

Whom-to food wealth is-to-be-given much.

II.

Bāgh-bagīchyā dharamē-rī bāwadī,
Grove(-and)-garden virtue-of a-well,

Jattē barājē purō Rām.

Where shines the-great Rām.

Rām tō-nē āchhō kariyō nyābāl. (1)

Rām thee-to good may-make prosperity. (1)

Sattatē-rī Sītā, pattē-rō Lachh'mañā,
Chastity-of Sītā, faithfulness-of Lakshman,
 Hanumān jōdhā tārē sāt.
Hanumān warrior of-thee with.
 Rām tō-nē āchhō kariyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōkī dōrī dōrī Dārakā.
Not-verity pilgrimage twice twice (to-)Dwārakā
 Haradē-mē warasō Bhagawān.
The-heart-in dwells God.
 Bālā-jī-nī Dārakā, Kisin-jī-nī Dārakā.
Bālā-jī-of Dwārakā, Kṛishṇ-jī-of Dwārakā.
 Rām tō-nē āchhō kariyō nyāhāl. (3)
Rām thee-to good may-make prosperity. (3)

Dharamitō Bābā Bālā-jī sādār,
Dharamitō Bābā Bālā-jī-of devotee,
 Bhar bhar pasī dē-ohha dān.
Full full handfuls giving-is gifts.
 Rām tō-nē āchhō kariyō nyāhāl. (4)
Rām thee-to good may-make prosperity. (4)

FREE TRANSLATION OF THE FOREGOING.

I.

(A poem in honour of Sēwābhāyā, a Labhānā hero.)

There was Sēwābhāyā. His body was brilliant as silver and gold.
 Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tulārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.

II.

(In praise of Dharmītō Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sitā the chaste, Lakshman the faithful, Hanumān the 'mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālājī,¹ the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmītō Bābā, the devotee of Bālājī, gives gifts in full handfuls. May Rām endow thee with good prosperity.

¹ Bālājī is the name given to the infant Kṛishṇa. Dwārakā is, I need hardly say, sacred to Kṛishṇa.

LAMĀNĪ OF NAŚIK.

The Labhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT NASIK.)

Chhān	tō	tōḍ,	ṭāḍō	lādē-dō,	rē	Isarā.	
Camp	verily	having-broken,	bullock-herd	load,	O	Isarā.	
Chhān	tō	tōḍ,	ṭāḍō	lādē-dō	lādē-dō	ra.	(1)
Camp	verily	having-broken,	bullock-herd	load	load	O.	(1)
Ohōḍō	sō	dēkhan,	ṭāḍō	ḍhāl-dō,	rē	Isarā.	
The-plain	that	having-seen,	the-bullock-herd	let-loose,	O	Isarā.	
Chōḍō ¹	sō	dēkhan,	ṭāḍō	ḍhāl-dō,	ḍhāl-dō	ra.	(2)
The-plain	that	having-seen,	the-bullock-herd	let-loose,	let-loose	O.	(2)
Aḍā-mōḍā-rō	pālā	māḍē-dō,	rē	Isarā.			(3)
Rooms-of	bags	arrange,	O	Isarā.			(3)
Lāl	charuñjā	pāl	māḍē-dō,	rē	Isarā.		(4)
Red	stretching-with-strings	tent	arrange,	O	Isarā.		(4)
Ṭāṭ	palān	pāṇi-mā	nākhē-dō,	rē	Isarā.		(5)
Saddle-cloth	saddle	water-in	put,	O	Isarā.		(5)
Bāpē	bēṭā-rō	jhagaḍō	māchiō,	rē	Isarā.		(6)
Father	son-of	quarrel	arose,	O	Isarā.		(6)
Ābkē-rō	pērḥō,	bēṭā,	jāyē-dō,	rē	Isarā.		(7)
This-of	year,	son,	go-let,	O	Isarā.		(7)
Ṭāṭ	palān	pāṇi-mī-ti	kāḍhē-lō,	rē	Isarā.		(8)
Saddle-cloth	saddle	water-in-from	out-take,	O	Isarā.		(8)
Ghiyē	gaḷē-na	ghōḍā	mēlē-dō,	rē	Isarā.		(9)
Ghee	molasses-for	horses	send,	O	Isarā.		(9)
Chāwaḷ	bharē-na	khāḍū	mēlē-dō,	rē	Isarā.		(10)
Rice	filling-for	bullock	send,	O	Isarā.		(10)
Ḍāhi-sāṇē-nē	bhēḷa	karē-lō,	rē	Isarā.			(11)
Wise-men-of	collection	make,	O	Isarā.			(11)

¹ Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

- Dāhī-sānī-na bhēla karē-lō, rē Isarā. (12)
Wise-women-of collection make, O Isarā. (12)
 Āb ghiyē galē-rē ghōḍā āwa-gē, rē Isarā. (13)
Now ghee molasses-of horses are-come, O Isarā. (13)
 Chāwaḷ bharē-na khāḍū āvē-gō, rē Isarā. (14)
Rice filling-for bullock is-come, O Isarā. (14)
 Bīr balāyan-na nāwaṇ mēlē-dō, rē Isarā. (15)
Women calling-for a-barber send, O Isarā. (15)
 Sāyiyē-thāwar sādī tāṇē-lō, rē Isarā. (16)
On-Saturday the-veil stretch, O Isarā. (16)
 Pāch ghaḍawā-rē ghōṭā ghōḷē-lō, rē Isarā. (17)
Five jars-of bhang-sherbet compound, O Isarā. (17)
 Pāch lōṭa-rē garu-rō mēlē-dō, rē Isarā. (18)
Five pots-of the-priest-of send, O Isarā. (18)
 Dāhē-sānē-rō wachan māḡē-lō, rē Isarā. (19)
Wise-men-of blessing ask, O Isarā. (19)
 Āchhē jagatērō maḷawō jīmāḍō, rē Isarā. (20)
Well make-arrangements the-guests feed, O Isarā. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhānā hero Isarā. In the first verses he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.'

(Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.¹ Make five jarfuls of *bhang*-sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

¹ Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sārī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

LAMANĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *mālī-r*, for *mālī-ra*, to a man.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT BELGAUM.)

Ekē	mālī-r	dī	bēṭā	vētē-tē.	Ōnō-r-māyī	nān ^a kyā	bēṭā
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of-in</i>	<i>the-younger</i>	<i>son</i>
bāpē-na	kyō,	‘bāp,	tārō	mālē-māy-tī	manna	āy-rō	vēṭō
<i>the-father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>thy</i>	<i>property-in-from</i>	<i>to-me</i>	<i>coming-of</i>	<i>share</i>
manna dē.’	Bāpū	ōnō-r-māyī	ō-rō	mālē	pāḍ-dīnō-ḥhē.	Nān ^a kyā	
<i>to-me give.’</i>	<i>The-father</i>	<i>them-of-in</i>	<i>him-of</i>	<i>property</i>	<i>divided.</i>	<i>The-younger</i>	
bēṭā	ō-rō	vēṭō	lēna	ghaṇ-mē	malkē-na	jaṇa	ghaṇ
<i>son</i>	<i>him-of</i>	<i>share</i>	<i>having-taken</i>	<i>far-in</i>	<i>country-to</i>	<i>having-gone</i>	<i>many</i>
dāḍ	kō-nī	hōyē-tō.	Atarājya-mā	ū	anāḍī	vēna	ō-rō
<i>days any-not</i>	<i>were.</i>	<i>The-meantime-in</i>	<i>he</i>	<i>riotous</i>	<i>having-become</i>	<i>him-of</i>	
mālē	sē	gamā-lidō.	Ū	yū	kidō,	jērē	pachya
<i>property</i>	<i>all</i>	<i>squandered.</i>	<i>He</i>	<i>thus</i>	<i>did,</i>	<i>then</i>	<i>afterwards</i>
malkē-mā	mōṭō	kāḷ	paḍana	onna	garibī	āw-gi.	ō
<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	<i>poverty</i>	<i>came.</i>	

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindī of that district. Indeed, the Eastern Hindī element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindī genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tarī-r bhāi*, thy brother. This *r* is even added to the adverb *ōtē*, there, so that we have *ōtē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānī* or *thānē*, as in *galō-thānī*, on the neck. *Thānī* is literally the Gujarātī *thānē*, having been, and it, as well as the cognate form *chhānē* or *chhānī*, formed from the verb *chhē*, he is, is used to make conjunctive participles, as in *uṭh-chhānē*, having arisen; *dēkh-thānē*, having seen; *daur-thānī*, having run. So in Berar we had *dē-tānī* (for *dē-thānī*), on giving.

The verb substantive is conjugated as follows :—

Present.

	Sing.	Plur.
1	<i>chhā</i>	<i>chhā</i>
2	<i>chhāi, chhē</i>	<i>chhō, chhē</i>
3	<i>chhāi, chhē</i>	<i>chhāi, chhē</i>

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

	Sing.	Plur.
1	<i>chhukan</i>	<i>chhūk^aran</i>
2	.....	<i>chhik^aran</i>
3	.....	<i>chhik^aran</i>

The word for 'was,' 'were' is *achchhē* or *chhē*. The Eastern Hindī *rahē* is also common.

Chhē is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhē*, I am dying, and imperfects like *khāt-chhē*, they

were eating, we have it added to the simple past, as in *kahō-chhē*, he said; *gaya-chhē*, he went; *kāt-chhē*, he spent (time); so we have in the future *jawā-chhē*, we (I) will go; *kahwā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike; *mār-chhō*, you will strike; and so on, besides *mārū-chhē*; *mārō-chhē*, and other forms.

Again *chhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants); and even to a verbal noun as in *rahanvārē-chhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī*. We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nikāl-kō*, having taken out.

In one instance *kahō*, he said, is contracted to *kōh*.

Note the Rajasthānī method of forming casual verbs by adding *r*, as in *rakhārō*, kept.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHANĪ OR BANJĀRĪ.

(DISTRICT MANDLA.)

Kōi ād^{mī}-kēr dī chhōrā achchhē. Un-mē-sē nān^{kiyā}
A-certain man-of two sons were. Them-in-from the-younger
bāp-sē kahō-chhē ‘ai bāū, dhan-madhē jō-jō hamār bāṭō
the-father-to said, ‘O father, the-wealth-in whatever my share
haī sō hamē dēnē.’ Tab ū ap^{nō} dhan bāṭ dīnō.
will-be that to-me (is-)to-be-given.’ Then he his-own wealth dividing gave.
Thōrō dīn gaya-chhē ki nān^{kiyā} chhōrā sārī kuchh sakalē-kēr
A-few days passed that the-younger son all whatever collected-having
dūr muluk ḍagar-gayō, aur ṭē bad^{māsī}-mē dīn kāt-chhē ap^{nō}
a-far country went, and there riotous-conduct-in days spent his-own
dhan khō-dīnō. Jab ū suganī kharch-kar-nākō tab us mulk-mō
wealth squandered. When he all had-expended then that country-in
khūb kāl parō, aur ū khūb garīb hō-gaō; aur ū ū mulk-kē
great famine fell, and he very poor became; and he that country-of
rahan^{wārē}-chhē madhē ēk-kē yahā rah^{wā}-chhē. Jō ō-nē ap^{nō}
inhabitants among one-of near remained. Who him his-own
khēt-mē sūr charāy-lē mēlō-chhē. Aur ū un chhimiyo-sē jōn
field-in swine grazing-for sent. And he those husks-with which
sūr khāt-chhē āpan pēt bhāran-chhē. Kōi kō-nī dēwō-
swine eating-were his-own belly for-filling-was. Anybody at-all-not giving-
rahē. Tab ū-nē khabar bhāī, aur ū kahō, ‘hamār bāp-kē
was. Then him-to senses came, and he said, ‘my father-to
kat^{rā}-k bhūtiyo-kē khānā-sē wār^{sik} bāṭī hē-gī, aur ham bhūkhō
how-many labourers-of eating-than more bread became, and I of-hunger
marī-chhē. Ham uṭh-chhānē jawā-chhē bāp ḍāhar, aur ō-nē
dying-am. I arising will-go father near, and him-to
kah^{wā}-chhā, ‘hē bāū, ham-nē Bādāl-kē ul^{tā} aur āp-kē mun-ḍhāngē
I-will-say, ‘O father, me-by Heaven-of against and your in-presence
pāp kīdō-chhē; aur ham tār chhōrā kahān lāyak kō-nī chhīā,
sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),
tār nōkar-kē ēk-kē barābar rakhār.” Ū uṭh-thānī ap^{nō} bāpō
thy servants-of one-of equal keep (me).” He arisen-having his-own father
ḍhāī ḍag^{rō}. Par ū alagī dūr rahō ō-rō bāū ū-ūpar dēkh-thānē
near went. But he yet far was his father him-upon seeing

dayā rakhārō, daur-thānī galō-thānī lapaṭ-kē chūmō.
compassion did, run-having neck-on having-stuck kissed(him)
 Chhōrā ō-nē kōh, 'hē bāū, Swarg-kē bīruddh aur tumbhār mun-
The-son him-to said, 'O father, Heaven-of against and your in-
dhāngē pāp kidī-chhā. Ab ham tār lar'kā kahān' lāyak kō-nī
presence sin done-was. Now I thy son to-be-called fit at-all-not
chhā.' Par bāū ap'nō chākar-nē kōh, 'achhō-mē achhō
am.' But the-father his-own servants-to said, 'good-among good
 kap'rā nikāl-kō ō-nō pah'rā-dō; ōtē-r hāthē ūṭī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
 pagē-mē pan'hī pah'rā-dō; aur tājā bāṭī kar-chhē, aur ham khāyē
feet-in shoes put; and ready bread make, and we may-eat
 aur khuśyālī karē. Ī hamār chhōr mar-gaō, aur phiran
and merriment may-make. This my son was-dead, and again
jī-āyō; khō-gaō, phiran mil-gaō.' Tab ōū khuśyālī karan
to-life-came; was-lost, again is-found.' Then they merriment to-do
 lāgō.
 began.

Ō-nō mōṭō chhōrā khēt-mē rahō. Jab ū ātō-rahō gharē dhāī
His elder son field-in was. When he coming-was house near
 pahuchō-gaō, tab gājā-bājā aur nāchā-kē ō-r āwāj sam'rō, aur
reached, then music and dancing-of that-of sound he-heard, and
 ū ap'nō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'Ī kaiī
he his-own servants-among one-to called-having asked, 'This what
chhē?' Ū ō-nē kahō, 'tārō bhāī āī-chhē; aur tumbhār bāū
is?' He him-to said, 'thy brother come-is; and your father
 baṛā bhōjan banāyē-chhē; ē-rē-wāstē kī ī chhōrā achhō rahai.'
great feast prepared-has; this-of-for that this son well is.'
 Par ū rīs kidō aur andar jānō kinō na chāhō. Ē-r-wāstē
But he anger did and in going to-do not wished. This-of-for
 ō-rō bāū manānō lagō. Ō-rī bāū-sē jābāb dīnā, 'dēkh,
his father to-remonstrate began. His father-to answer (he)-gave, 'see,
it'nā baras tārī sēwā kar'tē-hō, aur tārō hukum kadhī nanī
so-many years thy service doing-(I)-am, and thy order ever not
tārō, aur āp mannē kō-nō dīnō, bak'rā na dīnō,
(I)-disregarded, and you to-me anything-not gave, a-goat not gave,
ki ham ap'nē dōs'dārō sāthē-r-māhē khuśī rahē-tē; ī tārō-r
that I my-own friends with merry might-be; this thy
 chhōrā kas'bī-r sāthō-r rahō-kē tārō dhānō khān-nakhā, jānā ū
son (who) harlots-of with-of living thy wealth devoured, when he
 āyō tabhī ō-r-wāstē baṛō khānō banāyē-chhē. Bāp ō-nē
came then-even him-of-for a-great feast prepared-is.' The-father him-to

kahō, 'hē chhōrā, tū sārō din hamār saṅg banō rahiyō; jō
said, 'O son, thou all day of-me with at-ease hast-lived; what
 hamār chhē, sō tārō chihē; khuṣī-karū-kar rahiyā, kī ī
mine is, that thine is; merry-making let-us-live, for this
 tarī-r bhāī mar-gaō, aur phir jī-āyō; khō-gaō, phiran
thy brother was-dead, and again to-life-came; was-lost, again
 mil-gaō.'
is-found.'

LABĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōriyā-rī mā*, the mother of the children; *kuṛmī-rā ghar*, in a Kuṛmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bāmⁿā-dī* (for *-dē*) *ghar*, in the house of a Brāhman; *kē-dā bānā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dē*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nī*, *puttā-nī*, to the son (or sons); *u-nē putā-nē*, to her son; *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away; *jē-nī*, by whom; *khāpā-nū*, for eating; *dharī-nō*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i.e.* *whē*) for 'was.'

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ēk	rājā	rah-vē.	U-dē	sat	lar ^k kē	rah-vē.	Jidu
<i>A-certain</i>	<i>king</i>	<i>there-lived.</i>	<i>Him-to</i>	<i>seven</i>	<i>sons</i>	<i>there-were.</i>	<i>When</i>
mah ^l ya-par		charhū-gyā	bānā	phēkyā,	tō	kē-dā	tō
<i>on(-the-terrace-of)-the-palace</i>		<i>they-mounted</i>	<i>arrows</i>	<i>they-threw,</i>	<i>then</i>	<i>some-of</i>	<i>indeed</i>
rājā-ghar	gyā,	kē-dā	kumhārā-par	gyā,	aur	kē-dā	bānā
<i>on-king's-house</i>	<i>went,</i>	<i>some-of</i>	<i>potter('s-house)-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>	<i>arrows</i>
jōgyā-pai	gyā,	kē-dā	tēliya-pai	gyā,	ēk	bām ⁿ ā-dī	
<i>jōgī('s-hut)-on</i>	<i>went,</i>	<i>some-of</i>	<i>oil-monger('s-house)-on</i>	<i>went,</i>	<i>one</i>	<i>Brāhman-of</i>	
ghar	gyā,	kē-dā	kuṛmī-rā	ghar	gyā,	kē-dā	vyāpārī-
<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>Kuṛmī-of</i>	<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>on-a-tradesman's-</i>
ghar	gyā.	Tēliya-kā	ghar	lōṛī	hī,	u-dyā	byāw
<i>house</i>	<i>went.</i>	<i>The-oil-monger's</i>	<i>on-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>
kuṛmiyā-ghar		lōṛī	hī,	u-dyā	byāw	hui-gyā;	vyāpārī-ghar
<i>in-the-Kuṛmī's-house</i>		<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became;</i>	<i>in-the-trader's-house</i>

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Ohhattisgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sābhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dihū*, I shall give, and *vīhai* (for *whaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ek bahāg kōi jhādī-mē parō sūtō rahē. Ekāēk khūb
A tiger a-certain forest-in fallen asleep was. Suddenly many
 undar ap'nō daurā-sē nikal-parō. Wō-rī ātē-sē bahāg
mice their-own hole-from emerged. Them-of sound-from the-tiger
 chamak-gau, wajī wō-rā pañjā ēk undar-par par-gau. Rīsē-sē
started-up, and his-of paw one mouse-on fell. Anger-from
 ā-thānīn bahāg-nē wō-nē undar-kō mārē-nē man lagō-thō.
come-having the-tiger-by that-to mouse-to killing-for mind fixed-was.
 Undarā-nē arjī kīdō ka, 'āp ap'nī wajī mārō-
The-mouse-by petition was-made that, 'Your-Honour your-own and of-me-
 sāmū dēkh, mārī mārē-sē āp-rā kētārī-k barāī vīhai?'
before look, my killing-from Your-Honour-to how-much greatness: will-be?
 Ī sāmā-thānīn bahāg undarā-nē chhōr-dīnō. Undarā-nē kauh;
This heard-having the-tiger, the-mouse-to released. The-mouse-by it-was-said,
 'dhan mārī bhāg, dēkh-thānī chhōr-dīnō. Kōi dinē-par āpē-rā
'blessed my luck, seen-having I-was-released. Some day-on Your-Honour-of
 ī dayā-rō bad'lā dihū.' Ī sāmā-thānīn bahāg hāsō,
this: mercy-of return I-will-give.' This heard-having the-tiger laughed,
 wajī jhādī-mē ḍagar gau. Kōi din pachhē ū jhārī-mōh
and the-forest-in way went. Some days afterwards that forest-in
 rahē-wārō-nē phādō lagāu-thānīn bahāg-nē phāḍāyō. Kuṅkar-kō warī
the-dwellers-by a-noose fixed-having the-tiger noosed. Because-that he
 bar'dē-nē karāī-karāī mār-nāg'tō-tō. Bahāg phāḍā-sō
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-noose-from

Brahman's, of another on a Kurmi's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmi's daughter, another the merchant's, another the potter's, another the Brāhman's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattisgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sābhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dihū*, I shall give, and *vīhai* (for *whaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ēk bahāg kōi jhādī-mē paṛō sūtō rahē. Ēkāēk khūb
A tiger a-certain forest-in fallen asleep was. Suddenly many
 undar ap'nō daurā-sē nikal-paṛō. Wō-rī ātē-sē bahāg
mice their-own hole-from emerged. Them-of sound-from the-tiger
 chamak-gau, wājī wō-rā pañjā ēk undar-par paṛ-gau. Rīsē-sē
started-up, and his-of paw one mouse-on fell. Anger-from
 ā-thānīn bahāg-nē wō-nē undar-kō mārē-nē man lagō-thō.
come-having the-tiger-by that-to mouse-to killing-for mind fixed-was.
 Undarā-nē arjī kidō ka, 'āp ap'nī wājī mārō-
The-mouse-by petition was-made that, 'Your-Honour your-own and of-me-
 sāmū dēkh, mārī mārē-sē āp-rā kētārī-k barāī vīhai?
before look, my killing-from Your-Honour-to how-much greatness will-be?
 I sāmār-thānīn bahāg undarā-nē chhōṛ-dīnō. Undarā-nē kauh,
This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,
 'dhan mārī bhāg, dēkh-thānī chhōṛ-dīnō. Kōi dinē-par āpē-rā
'blessed my luck, seen-having I-was-released. Some day-on Your-Honour-of
 i dayā-rā bad'lā dihū. I sāmār-thānīn bahāg hāsō,
this mercy-of return I-will-give. This heard-having the-tiger laughed,
 wājī jhādī-mē ḍagar gau. Kōi din pachhē ū jhārī-mōh
and the-forest-in way went. Some days afterwards that forest-in
 rahē-wāṛō-nē phādō lagāu-thānīn bahāg-nē phādāyō. Kuṅkar-kō wārī
the-dwellers-by a-noose fixed-having the-tiger noosed. Because-that he
 bar'dē-nē karāī-karāī mār-nāg'tō-tō. Bahāg phādā-sō
the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-noose-from

nikarē wāstē khūb chāhō, tō kō-nī nikar sakō, wajī wō
getting-out for much wished, but at-all-not get-out could, and he
 dukhē-r mārī garaj'nē lāgō. Ū-j undar jō-kō bahāg chhōr-dinō-tō
grief-of dying to-roar began. That-very mouse whom the-tiger released-had
 ū garaj-nē sāmār-thānīn, 'ū mārō up'kār karō-wārō,' wā-rī bōh
that roar heard-having, 'that my benefit doer,' him-of voice
 balakh-lidō, wajī dhūḍh'tō dhūḍh'tō watē ān-pahūchō jatē bahāg phādō
recognized, and seeking seeking there arrived where the-tiger noosed
 parō-tō. Ū wa-rī chakhērī dātē-sō phādē-nē katar-nākhō, bahāg-nē
fallen-was. He him-of pointed teeth-with the-noose cut, the-tiger
 chhōr-lidō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Labhānī of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajpūtana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khērī. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur:—

As in Northern Gujarat, a cerebral *l* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōrō*, a horse, oblique form, *ghōrā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulk*, a country; locative, *mulkē-rē-māi*, in a country: *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk-rē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows:—

	Sing.	Plur.
1	<i>chhāi</i> or <i>chhē</i>	<i>chhāi</i> or <i>chhē</i> .
2	<i>chhē</i>	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i>	<i>chhē</i> , <i>chhāi</i> .

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvi *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstani *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhāi*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhadā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ēk gāorā-rē dī bittā thē. Unhō-māi-sē lōhar^akā-nē
One man-to two sons were. Them-in-from the-younger-by
 bāū-sē kahō, 'āi bāhu, manahī jō mālē-rō bāto
the-father-to it-was-said, 'O father, to-me what property-of share
 pohōchē-chhē, manēhē dē. Jadhē ū-nō māl bāt
arrives, to-me give.' Then him-of the-property having-divided
 dīnō. Aur thōrā dīnō pichhē lōhar^akā bittā-nē jamā
was-given. And a-few days afterwards the-younger son-by collection
 kar-thin, ēk durē-rē mulkē-māi safar kīdhō, aur
made-having, a distance-of country-in journey was-made, and
 uṭhē ap-rō māl badmāsi-mē khō-dīnō. Aur jadhē sārō
there his-own property misconduct-in was-lost. And when all
 kharach kar-dīnō, jadhē wōhō mulkē-rē-māi bārō kār
expended was-made, then that country-of-in a-great famine
 pārō. Aur ū jadhē kangāl hō-gayō, aur ū-rē pās
fell. And he when needy became, and him-of near
 kṛāi bhī nā rahō, jad ū ēk kōrē-rē dhāi
anything even not remained, then he a landlord-of near
 jā lagō. Woh kōr ap^arā khētō-māi
having-gone attached-himself. That landlord his-own fields-in
 sūr chugāwā bhējō, aur ū-nē yeh bātē-rē chah^anā
swine to-feed sent, and him-by this thing-for wish
 thī kē un chudāū-sē jinhō-nē sūr khātē-thē ap-rō
was that those husks-with which the-swine eating-were his-own
 pēt bharē, par woh chhōrā-nē kōi nā dētō-thō.
belly he-may-fill, but that boy-to any-one not giving-was.
 Jadhē hōsh-māi ā-thin kahō kē, 'mhārē bāū-re
Then senses-in come-having it-was-said that, 'my father-to
 kit^arā mehentiō-rē bāṭi thī, aur māi bhūkō marū-chhū.
how-many servants-to bread was, and I hungry dying-am.
 Māi uṭh-thin ap-rē bāū dhāi jāū-chhū, aur uṭhē
I arisen-having my-own father near going-am, and there

kēhū, "rē bāhu, maĩ thārō aur āsmānē-rō burō kīdhō-ehhē,
I-say, "O father, by-me thy and Heaven-of evil done-is,
 aur abhi yeh māfik kō-nī kē thārō biṭṭā keh'laũ.
and now this like at-all-not that thy son I-may-be-called.
 Manahĩ ap-rē mehenti-rē wāgar banā." Jadhē ū ap-rē
Me thine-own servant-of like make." Then he his-own
 bāu-rē dhāĩ chāl lāyō, aur ū abhi dūr thō, jadhe
father-of near step brought, and he yet far was, then
 ū-rē dēkhin ū bāu-rē taras āyō, aur daur-thin
him-to having-seen that father-to compassion came, and run-having
 gōdi-māĩ lē-lidhō, aur barō pyār kīdhō. Chhōrā-nē
lap-in he-was-taken, and much love was-made. The-son-by
 bāu-rē kahō kē, 'rē bāhu, maĩ thārō aur
the-father-to it-was-said that, 'O father, by-me thy and
 āsmānē-rō burō kīdhō-ehhē, aur abhi yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
 kē thārō biṭṭā keh'laũ.' Bāu-nē ap-rē nōk'rō-sē
that thy son I-may-be-called.' The-father-by his-own servants-to
 kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
 pērā-dēō; aur woh-rē hātē-rē-māĩ guṇṭhī, aur pagā-māĩ jūtā
clothe; and him-of hand-of-in a-ring, and feet-in shoes
 pērāō; aur ham khāwā aur khushī manāwā; kāk-rē
put-on; and we may-eat and happiness may-celebrate; because
 mhārō obhōrō marō-thō, abē jī-gayō; herāy-gayō-thō, abē
my son dead-was, now became-alive; lost-gone-was, now
 pā-gayō-ehhē.' Jadhē wō khushī karē lāgē.
got-gone-is.' Then they happiness to-do began.
 Ū-rō mōṭō biṭṭā khētē-māĩ thō. Jadhē gharē-rē
Him-of the-great son the-field-in was. When house-of
 dhāĩ āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard. Then
 ēk nōk'rē-nē balā-thin pūchhō, kē, 'ēi kāk karē-ehhē?'
a servant-to called-having it-was-asked that, 'this what doing-are?'
 Uh ū-nē kahō kē, 'thārō bhaiyā āyō-ehhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
 thārē bāu barī khātar kīdhī-ehhē, ēhē wāstē kē
thy father-(by) a-great feast made-is, this for that
 wōhō wōhō-nē rājī khushī pāyō-ehhē.' Ū gusē hō-thin
he him-by well happy found-is.' He angry become-having
 ap'rē man-mē chāhō kē, māĩ nā jāĩ? Jadhē ū-rē
his-own mind-in wished that, within not I-go? Then him-of

bāū	ā-thīn	uhē	manāyō.	Ū	ap'rē			
the-father-(by)	come-having	to-him	it-was-remonstrated.	He	his-own			
bāū-rē	kahō,	'dēkh,	at'rā	bar'sō-sē	maī	thārī	sēwā	
father-to	said,	'see,	so-many	years-from	I	thy	service	
karū- <u>chhū</u> ;	kadhō	thārō	hukum	anārōkārī	nā	kīdhō,		
doing-am ;	ever-even	thy	order	disobedience	not	was-done,		
eh	tē	kadhī	ēk	bak'rī-rō	bachchā	nā	diyō	kē
but	by-thee	ever	a	goat-of	young-one	not	was-given	that
maī	ap'rē	milēwālō-rē	sāth	khushī	karū.	Aur	jadhē	
I	my-own	friends-of	with	happiness	may-make.	And	when	
yē	thārō	biṭṭā	āyō,	jin	thārō	māl	kāchaniyā-māī	
this	thy	son	came,	by-whom	thy	property	harlots-in	
udā-dinō- <u>chhē</u> ,	tō	ū-rē	wāstē	barī	khātar	kīdhī- <u>chhē</u> .		
wasted-is,	by-thee	him-of	for	a-great	feast	made-is.'		
Ū-rē	bāū	kahō	kē,	'tū	tō	mhārē	dhāī	
Him-of	father(-by)	it-was-said	that,	'thou	verily	of-me	near	
sadē	rahō- <u>chhē</u> ,	aur	jō	kāī	mhārō	chhē	ohī	hajāē
always	remaining-art,	and	what	ever	mine	is	that	all
thārō	chhē.	Par	khushī	manānō	aur	khushī	hōnō	
thine	is.	But	happiness	to-celebrate	and	happy	to-become	
chāhō-thō,	kahē-k	ēhē	thārō	bhaiyā	marō-thō,	sō	jī-	
proper-was,	because-that	this	thy	brother	dead-was,	he	alive-	
gayō- <u>chhē</u> ;	khōyō-thō,	sō	mil-gayō- <u>chhē</u> .					
gone-is ;	lost-was,	he	found-gone-is.'					

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJARI.

(DISTRICT SAHARANPUR.)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-māĩ nōk'rī kīdhī. Aur abhī
By-me ten years for state Nāhan-in service was-done. And now
 ēk bar'sē-sē nōk'rī chhadā-tī ap'nē ghar ā-gayō-chhē. Uthē-rē
one year-from service abandoned-having my-own house come-am. There-to
 hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyō-rū nthē jī
climate very good is, but our country-of men-of there mind
 kō-nī lāgē-chhē, kāhē-k nthē-rē kōr apār chhaĩ, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
 pahāriyō-rē bōlī āp-rē samajh kō-nī jāvē. Par dus'rē pahārī
mountaineers-to speech us-to understood at-all-not goes. But other hill
 Rājō-sē Nāhanē Rājā-rī taiyat ap'rī jubān sāvārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
 parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-māĩ bhī chā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī parē aur ap'rī
thing occurring-is that, 'my country-in-of men may-read and their-own
 jubān sāvārē.' Ehī-j khātar jagā-jagā madar'sā kāyam
language may-improve. This-very for place-place schools established
 kar-rakhē-chhō. Ehē hamārē dēsē-rī jubān un gōārā bari dērē
making-he-is. And our country-of language those men great by-delay
 sam'jhē pāvē-chhē. Par ham yakīn karā-chhē kē, jabē wōhō
to-understand getting-are. But we certain making-are that, when that
 Rājā-rī kōsis jubān sāvārē-rē hō-rahī-chhē, jaldīha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-veryly their
 jubān sāvār jāēgi.
tongue improved will-go

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,—
'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaī*, thou.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT KHERĪ.)

Di	bhāi	gharē-māñ	takrār	karē-chhē.	Larāi	bakhērā-tah
Two	brothers	the-house-in	dispute	making-were.	Quarrel	dispute-from
ap'rē	mālē	pāohihō	karē-chhē.	Aki	bhāi	kahō, 'thaī
their-own	property	after	doing-they-were.	One	brother	said, 'thou
niyārō	kar-dē.	Chār	pañch	bulāi,	sō	usō-usō
divided	make.	Four	arbitrators	having-called,	that	half-and-half
bhāt-dē,	man	chāhō	mālō	khāñ	chāhō	upāñ
dividing-having-given,	I	whether	the-property	eat	or-whether	I-squander
tū-sē	kōhai	jarū	nahī	chhē.'		
thee-with	any	concern	not	is.'		

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKĒRĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN I.

Ēk janē-rē dī chhōrā hatē. Ō-rō chhōtō chhōrō ap^{nē} bāpē-sū
One man-to two sons were. His younger son his-own father-to
 kaī, 'Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma baithē,
said, 'O father, that property-in-from which my share-in may-be-set,
 sō dē-dai.' Tab bē dhan bāt^h dinō. Bahut dinā nēi huē
that give-away.' Then he property dividing gave. Many days not became
 chhōtō chhōrō sab kuchhī lē-kē par^{dēsē}-ma chalō-gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
 ūtē luch^{panē}-ma sab^{rō} dhan urā-dinō. Jab bē sab^{rō} dhan
there evil-conduct-in all fortune wasted-away. When he all fortune
 urā-dinō, tab ū dēsē-ma barō kāl parō. Ab ū kaṅgāl
had-wasted, then that country-in great famine fell. Now he indigent
 hō-gaō, aur ūtē-rē rahaīyō-ma ēkē-rē atē rayē lāgō; jō
became, and that-place-of inhabitants-in one-of near to-live began; who
 ō-nē sūar charāi-nē pahūchā-dinō. Aur jūn-sō¹ bhūs sūar khātē-
him swine feeding-for sent-away. And which hushs the-swine used-to-
 tē āp^{nī} khusī-sū ū bhūs khāē chātō-tō. Kēi-nē
eat his-own pleasure-with those hushs to-eat wishing-he-was. Anybody-by
 nēi dinō.
not was-given.

¹ Jūn-sō = Hindōstānī jaun-sā.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKERĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN II.

Ek rājā-rī ēk sundar chhōrī hati. Ō-rē gurūē ū
A king-of a beautiful daughter was. By-his religious-guide that
 bēṭi-rē lānē ap'nē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to
 kaī ki, 'tārī bēṭi-nō kaj lag-gai.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
 hāt jōr-kē gurū-rē āgē thārū-huō, aur kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said
 ki, 'mārī bēṭi-rī kaj kāī tarē chhuṭe?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then
 gurūē kaī ki, 'rājā, tū ēk chand'nē-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of
 kaṭh'rā banā, aur ū-ma i bēṭi-nē baithār-kē samundarē-ma
box make, and that-in this daughter making-to-sit the-sea-in
 bōā-dai.' Rājā bē tarē karō. Ap'nē bēṭi-nē
make-to-float-away.' The-king that very-way-in did. His-own daughter
 kaṭh'rā-ma baithār-kē samundarē-ma bōā-dinī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
 ō-rō guār bēāṭā sikār khēl'tō-tō, sō ū kaṭh'rā dekhō. Ap'nē
her man acceded, hunting playing-was, that he the-box saw. His-own
 sāgati-nē kaī ki, 'ō-nē pak'rō.' Sō baī samundarē-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into
 kūd-parē aur jhaṭ kaṭh'rā-nē pakār'līnō; aur ō-nē pārē-pa lē-āyē.
jumped and at-once the-box took-hold-of; and it beach-on brought.
 Sō ō-nē khōlō, aur dekhō, ū-mā bēṭi hati. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
 ap'nē guārē-nē dekhō, sō ap'nō mōh dhāk'līnō. Bēṭi-nē
her-own husband saw, then her-own face covered. The-girl-to
 guār kaihē-chhē ki, 'tū, kasē āī?' Baī kaī ki
the-husband says that, 'thou, how came?' By-her it-was-said that,
 'mārē bāpe-rē gurū hatō. Ū bāpē-nē kaī-kē ma-nē
'my father-of religious-guide was. He the-father-to saying me

kar^awāō. Gurūē manē-ma mō-seī pāp bichārō.
got-turned-out. By-the-religious-guide mind-in me-towards sin was-thought.
 Yē chhī bāt, aur kāī nēī chhē. Ō-rē guārē
This was the-case, other anything not is. By-her husband
 kāī ki, 'gharē chal.' Baī kāī ki, 'maī aisē
it-was-said that, 'home come.' By-her it-was-said that, 'I in-this-way
 chalū ki dāgē-rō bandarō ēk lā-kē eh-ma bēṛ-dēō, aur kath^arā
may-come that forest-of monkey one bringing this-in shut-up, and the-box
 bōā-dēō. Tab maī gharē-rē chali-jāū. Ō-rē guārē
cause-to-float-away. Then I house-to I-will-come. By-her man
 jāsi-j karī.
so-even it-was-done.

Gurū-rō samundarē-rī tāpū-pa ghar hatō. Sō
The-religious-guide-of the-sea-of island-on a-house was. So
 āp^anē chelō-nē kāī ki, 'kath^arā-nē pak^arō.' Ū
his-own disciples-to it-was-said that, 'the-box take-hold-of.' They
 samundarē-ma kūḍ-parē, aur kath^arā-nē pakar-linō.
the-sea-into jumped, and the-box they-caught.

Gurūē ō-nē āp^anē gharē-ma dharā-dinō,
By-the-religious-guide it-for his-own house-in it-was-caused-to-be-placed,
 aur chelō-nē kāī ki, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
 jō ham bolāmā, tō bolēnē naī.' Ab chelā bhajan karē
if I may-call, then speak do-not.' Now the-disciples hymns to-make
 lagē, ādē-rātē-pa gurūē ū kath^arā baī khusī-seī
began, mid-night-at by-the-religious-guide that box great pleasure-with
 khōlō. Sō band^arā nik^arō aur gurū-sū garē-sū
was-opened. So the-monkey came-out and the-religious-guide-with neck-by
 lag-gaō, aur chīt-khāō. Sō gurū mar-gaō. Jab
he-caught, and tore-it-open. So the-religious-guide died. When
 gurū nēī uṭhē-chhē, sō chelōē kēwārē-rī sandē-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole-in
 hō-kē. dēkhō; gurū marō-parō. Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying. So the-door
 khōlē, aur band^arō bhāg-gaō. Aur chelōē kāī,
they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,
 'jēī māre gurū-nē mā-nākho.
in-this-very-way our religious-guide-to it-was-killed.'

ŚIKSHĀ.

MORAL.

Jō jasī karānī karē, jō jasī phala pāe.
Who as action does, he so fruit obtains.

Sundari baiṭhī apanē gharē, bābā-nē bandara khāc.
The fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān^akī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwarī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *kũ* becomes *gũ*; the ablative postposition *tī* becomes *dī*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōṛō*, a horse, oblique form *ghōṛā*. There is the usual locative in *ē*, as in *ghōṛē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *khō*, *gũ*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nũ* (Panjābī).

Ablative, *dī*, *san*, *kōlō* (from-near). Genitive, *gō* (Bāgrī), *rō* (Mārwarī), *kā* (Hindōstānī). Locative, *mā*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jīn-rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *chillay-nē kaṛē*, with the husks. *Rā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ākhan-mā*, in eyes; *gōḍan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative:—

Maī, I, by me; *mārō*, my; *mū-khō*, to me; *ham*, we, by us; *hamārō*, our.

Tũ or *thũ*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thuārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *woh*, oblique singular *ū*, nom. pl. *vē* or *veh*; oblique plural *ũ* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mulk-mā*, in that country. *Yeh* or *yoh*, is 'this'; *ī-gē* (accusative), it; *ī-gō*, of this one; *inhā ghōṛā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kam*, *kēh^arō*, who? *kū-gō*, whose? *kā*, *kā-ē*, what? *kit^anā-k* (with Rājasthānī pleonastic *k*), how many?

Ghar-gō, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap'nā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	ō, ā, āũ	ā.
2.	ē, ī	ā, ē.
3.	ē	ā, ē.

The following forms are also used :—

	Sing.	Plur.
1.	haiḡō, chhaiḡō	haiḡā, chhaiḡā.
2.	haiḡō, chhaiḡō	haiḡā, chhaiḡā.
3.	haiḡō, chhaiḡō	haiḡā, chhaiḡā.

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in ā.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēgō-dō*, or *chhēgō-dō*. The masculine plural is *dā*, *hēgā-dā*, or *chhēgā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

	Sing.	Plur.
1.	mārũ	mārā.
2.	mārũ	mārē.
3.	mārō	mārē.

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maĩ mārũ-āũ*, I am striking. Similarly we have an Imperfect *khāvē-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

	Sing.	Plur.
1.	mārās.	mār ^s ā.
2.	mārās.	mār ^s ō.
3.	mār ^s i.	mār ^s an, mār ^s ē.

There is a future passive participle in *bō*, which can also be used for the future, as in *kar^obō*, it is to be done, *i.e.*, (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *li-ās*, bring, with the Rājasthānī pleonastic *s*; *khājē*, eat; *hōjē*, become; *chāl^ajē*, go.

It seems that the syllable *gō* (feminine *gē*) may be added to all these forms without affecting the sense. Thus, *āvē-gō*, it may come; *chāhī-gō*, it is proper; *chāl^ajē-gē*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-nē māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come.

Karⁿō, to do, makes its past participle *kiō* or *kīnō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār^atō*, striking; the infinitive, *mārⁿō*, to strike; and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck.

In *khawāriō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

SPECIMEN I.

Ek bandā-gā dō ohhōrā dā. Ū-gē-mā-dī nānā-nē bāpū-gū
One man-of two sons were. Them-of-in-from the-younger-by father-to
 kiō, 'bāpū, jō ghar-gō sbāb ē, i-gē-mā-dī jō mū-khō
it-was-said 'father, what my property is, this-of-in-from what me-to
 hissō āvē-gō, woh dē-thāō.' To un-rē ū-khō sārō sbāb
share may-come, that give-away.' And him-by him-to whole property
 wāt dīnō. Dhēr-sārā dīn nahī dā guj^arēyā, nānā
having-divided was-given. Many days not were passed, the-younger
 ohhōrā-nē sab-kaū kaṭṭhō kar-liyō, te dūr mul^k-mā tur-giyō.
son-by all-everything together was-made, and far country-in he-went-away.
 Ūchhē un-rē jā-kē sārō māl luch-panā-mā ujār-dīnō.
There him-by gone-having the-whole property debauchery-in was-wasted-away.
 Tavē un-rē sārō māl kharch kar-dīnō. Unā mulk-nā
When him-by the-whole property spent was-made. That country-in

baṛō kāl par-gayō. Tavē ū-khō lōrh paṛan lagi. Woh unā
a-great famine fell. Then him-to want to-fall began. He that
 mul'k-mā ēk gaurā-ālā-kaṛē rah-pariō, te un-rē ū-khō ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own
 paili-mā sūr charāwan wāstē tōriyō: te un-rē āp-hi ū
field-in swine grazing for it-was-sent: and him-by himself those
 ohhillar-nē kaṛē ghar-gō pēṭ bhar-linō, jē-rā sūr khāvē-dā,
hunks-of with his-own belly filled, what the-swine eating-were,
 kōi-nē ū-khō khā-n diyō. Tavē ū-khō akal āi, un-rē
any-one-by him-to anything-not was-given. Then him-to senses came, him-by
 kiō, 'mhārā bāpū-gā kit'nā-hi mānas kaul khāvē, te
it-was-said, 'my father-of many-even servants loaves eat, and
 un-kē-dī kit'nō-hi wadh-rahē, te maī ihā bhukhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
 pariō marū-ṣ. Maī ihā-dī uthūs, te ghar-gā bāpū dbāi
fallen dying-am. I here-from will-arise, and my-own father near
 jāūs, te ū-khō kahūs, "bāpū, maī Par'mēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,
 te thārō vi pāp kiō; maī thārō chhōrō kahāwan jōgō nāhī
and thy even sin was-done; I thy son to-be-called worthy not
 rihō; mū-khō ghar-gā kāmā sār'khō jān." 'Te woh uṭhiō,
remained; me-to your-own servant like think." 'And he arose,
 ghar-gā bāpū kōl giō, par tavē woh baṛī dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
 ū-khō dēkh-linō, te ū-khō tars āiō ar woh dauriō, ū-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
 galā-kaṛē lā-linō, te ū-khō chumiō. Te chhōrē-nē ū-khō
neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to
 kiō, 'bāpū, maī Par'mēsar-gō pāp kinō, te thārī ākhan-mā
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in
 gunāh kinō, maī thārō chhōrō kahāwan jōgō nāhī rihō.
sin was-done, I thy son to-be-called worthy not remained.'
 Par bāpū-nē ghar-gā mānas-nū kiō, 'barā chaṅgā tūk'rā
But father-by his-own servants-to it-was-said, 'very good clothes
 kādh li-ās, te ū-khō bharāō; - te ī-gā hāth-mā chhallō
taking-out bring, and him-to put-on; and this-one-of hand-in ring
 bharāō, te ī-gā gōdan-mā palmī bharāō; te ā khājē ar
put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and
 rāzi hōjē, kyṣ-jō yoh mhārō chhōrō mar-giyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh jī-pariō-ē; yoh khariō-giō-dō, te mil-pariō-ē.' Te khushī
he alive-become-is; he lost-gone-was, and found-become-is. And happiness
 karan lagē.
to-do they-began.

Te ū-gō mōṭō chhōrō pailī-māṣ dō. Tavē woh āiō to ghar-gē
And his elder son field-in was. When he came and house-of
 jōlē āiō, un-rē wāj'tā te nāch'tā suniō. Te un-rē ghar-gā
near came, him-by music and dancing was-heard. And him-by his-own
 mānas-nē-mā-dī ōk-gū hāḱ māri te puchhiō, 'yoh kā
labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what
 ban-riō-hōiō?' Te un-rē ū-khō kiō, 'thārō bhāū āiō-ē, te
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
 thārā bāpū-nē kaul dīnō-ē, kyō-jū chhōrō ū-gō sukḥ-kaṛē
thy father-by bread given-is, because-that the-son him-of happiness-with
 ā-giō-ē.' Te woh ghussā hōiō, te ghar-mā nāhī jāwā-dō.
come-is.' And he angry became, and house-in not going-was.
 In-rē wāstē bāpū bāh'r āiō, te ū-khō tar'lō-kiō. Te
This-of for father outside came, and him-to entreaty-was-made. And
 un-rē jāwāb dē-kē ghar-gā bāpū-gū kiō, 'it'nā
him-by answer given-having his-own father-to it-was-said, 'so-much
 dhēr-sārā bar's māi thārī ṭah'l kinī-ē, kōi wārī vī māi thārō
many years by-me thy service done-is, any time even by-me thy
 kiō nahī mōriō; tau-bhī tū mū-khō bōk'rō nahī
ryings not was-disobeyed; nevertheless by-the me-to a-goat not
 dīnō, jō māi ghar-gā bēli-nū rāzī kar'tō. Par
was-given, that I my-own friends-to happy might-have-made. But
 tavē thārō yoh chhōrō āiō jin-rē thārō sārō māl kanj'rī-pai
when thy this son came whom-by thy whole property harlots-on
 ujār-dīnō-dō, ū-gō bad'lē tū kaul khawāriyō.
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.'
 Te un-rē ū-khō kiō, 'ai chhōrā, tū sadā mhārē kaṛē i,
And him-by him-to it-was-said, 'O son, thou always me with art,
 te jērō-kaun mhārō chhai, thārō-i ē; yoh chāhī-gō dō ham rāzī.
and whatever mine is, thine-even is; this proper was we happy
 hōtō te khushī kar'tā, kyō-jō yoh thārō
should-have-been and happiness should-have-made, because-that this thy
 bhāū mar-giō-dō, te phēr jī-pariō-ē; te woh khariō-giō-dō,
brother dead-gone-was, and again alive-become-is; and he lost-gone-was,
 te mil-pariō-ē.
and found-become-is.'

[No. 15.]

INDO-ARYAN FAMILY.

WEST CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

SPECIMEN II.

Chālō, rī chhōriyō, rukh^arī chāl^ajē-gī.*Come, O girls, (to-)tree to-go.*Rukh^arī chāl-kē te kâ-hō kar^abō rī.*Tree gone-having and what-O is-to-be-done O.*Rukh^arī chāl-kē te bhāyā khēl^abō rī.*Tree gone-having and brother(-with) it-is-to-be-played O.*Rukh^arī chāl-kē te kasidā kād^abō rī.*Tree gone-having and needle-work is-to-be-drawn O.*Chālō, chhōriyō, bāudē chāl^ajē rī.*Come, girls, out come O.*

Bāudē chāl-kē kâ bānābō rī.

*Out gone-having what is-to-be-made O.*Bāudē chāl-kē bēlā tōr^abō rī.*Out gone-having long-grass is-to-be-cut O.*Bēlā tōr-kē te sâw^a khēl^abō rī.*Long-grass cut-having and sâw^a is-to-be-played O.*Nhāthō, rī chhōriyō, mug^aliā āy^a rī.*Run, O girls, Mughals have-come O.*

Tam mat nhāthō, rī chhōriyō, ham Labānā rī.

You not run, O girls, we Labānās O.

Jē tam Labānā hōtā, dō mōdē kalāi rē.

If you Labānās were, then on-shoulder sticks O.

Jē tam Labānā hōtā dō dhilā kachhōtā rē.

If you Labānās were, then loose waist-band O.

Jē tam Labānā hōtā, dō māthē piṇḍi rē.

If you Labānās were, then on-forehead turbans O.

Tam, rī chhōriyō, kē-rē tāṇḍē giō?

You, O girls, what-in-of in-camp are (you)?

Ham-jō chhōri Gujar-gē tāṇḍē giū.

*We-veryly girls Gujar-in-of in-camp are.*Kaun vēhājē khar^awō, kaun vēhājē chhīṭ?*Who buys red-cloth, who buys calico?*Khar^awō gham-kār*Red-cloth noise*

machāvē.

makes.

Sūs^rrō vēhājē khar^awō, bauriyō vēhājē chhīt, khar^awō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
 gham-kār machāvē.

noise makes.

Kit^anā-k āyō khar^awō, kit^anā-k āī chhīt. Khar^awō
How-much came red-cloth, how-much came(-purchased) calico. Red-cloth
 gham-kār machāvē.

noise makes.

Khar^awō āth gaj āyō, khar^awō, das gaj āī
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)
 chhīt, gham-kār machāvē khar^awō.
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING.

- (1) 'Come, girls, come to a tree.'
- (2) 'What shall we do, if we go to a tree?'
- (3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
- (4) 'Come, girls, come out.'
- (5) 'If we go out, what shall we do?'
- (6) 'When we go out, we shall cut long grass.'
- (7) 'And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

- (8) 'Run away, girls, here is a troop of Mughuls.'
- (9) (*The Mughuls.*) 'Do not run away, girls. We are Labānās.'
- (10) 'If you were Labānās, you would carry sticks on your shoulders.'
- (11) 'If you were Labānās, your waistbands would be loose.'
- (12) 'If you were Labānās, you would have *pinḍi*-turbans on your heads.'
- (13) 'O girls, in what village do you live?'
- (14) 'We girls live in a Gujar village.'
- (15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.¹'
- (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
- (17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
- (18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

¹ I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth" for sale.'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū*) and *khū* (not *khō*). The sign of the locative is *maĩ*.

The datives of the first two personal pronouns are *ma-khū*, to me; *ta-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsi*, she will give the explanation; *wah jagah dīsi*, that place (fem.) appeared; *yah (bāt, understood) mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-uē*, by that woman; *inē bāt-gū*, to this thing.

‘What?’ is *kah*, and ‘anything’ *kaū*.

Among verbal forms note *thō* as well as *dō* for ‘was’; *karas*, I shall do; *dēs*, I will give; *dēsi*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT.)

Ēk-	mānas	nauk ^r ri	dē-kai	ghar-gū	āyō-thō.
A	man	service	givēn-having (fulfilled)	home-to	come-was.
Āgē	paḍdē-maĩ	andhērī	rāt-gū	kuchhē	rah ⁿ ā-gī
Further-on	the-road-in	dark	night-at	somewhere	stopping-of
hūi.	Adh ^r rātō	hōyō,	tō	ū-nē	dēkhyō
became.	Midnight	became,	then	him-by	was-seen
bēṭā	yār-gai	kahē	lag-gai	kāṭarāyō.	Unē
son	the-lover-at-of	at-the-order	joined-having	was-killed.	That
inē	bāt-gū	dēkh-gai	saghālā-tāĩ	mhaĩ	rahyō.
this	occurrence-to	seen-having	morning-till	there	stayed.
inē	bāt-gū	bhēd	puchhyō	ki,	‘inē
this	matter-to	secret	was-asked	that,	‘this
yār-gai	kahē	lag-gai	bēṭā-gū	kyū	mār-diō?
lover-at-of	at-the-saying	joined-having	the-son-to	why	was-killed?
ta-khū	bēṭā	pyārō	naĩ	dō?	Unē
thee-to	the-son	dear	not	was?	That
					woman-by
					answer
					was-given
					that,

'inē bāt-gū ant lainō, tau m̄hārī bah'nī jōlē jā; maī
'this matter-of meaning is-to-be-taken, then my sister near go; I
 chithī diyū. Wah ta-khū ant dēsī.' Woh mānas chithī
(a)-letter give. She thee-to meaning will-give.' That man the-letter
 lē-gai ū-gī bah'nī jōlē gayō. Chithī dēkh-gai kahyō
taken-having her-of sister near went. The-letter seen-having it-was-said
 ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid
 kērē lē-ā; maī ta-khū ant dēs.' Woh mānas jēthā at'wār-gū
with bring; I thee-to meaning will-give.' That man eldest Sunday-on
 bak'rū lē-kar āyō. Unē janānā-nē chaukō bēhl-diyō,
(a)-goat taken-having came. That woman-by a-mud-platform was-prepared.
 bak'rū-gū ūbhō kiyō, sandhūr-gō tīkō lā-diyō; aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied; and that
 mānas-gai hāth-maī tal'wār dī, aur kahyō ki, 'tavē maī
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I
 ta-khū sārāt karas, tau tū bak'rū-gū kāṭarāl'jē.' Unē janānā-nē kaū
thee-to sign make, then thou the-goat-to kill.' That woman-by some
 mantra parh-gai sārāt dī. Ū-nē bak'rū kāṭarāl'yō.
incantations recited-having the-sign was-given. Him-by the-goat was-killed.
 Woh mānas kah dēkhē ki, 'maī ēk bau-maī chhiyū; kōi
That man what did-he-see that, 'I one forest-in am; any
 mānas najar naī āt; phirat-phirat najar-maī āyō ēk
man (in)-sight not comes; wandering-about sight-in came one
 gōl-sō ghar dīyō; kōi būhō naī dōi. Ū-kai ālē-dwālō phirat
roundish house was-seen; any door not was. It-of round-about walking
 rihyō, aur kōi bidh-nē upar charhyō. 'Tau ghar-maī ēk
I-remained, and some means-by up I-climbed. Then the-house-in one
 pairī dīsī. Ghar-maī utaryō, khāt bichhānō bichhyō thō,
ladder was-seen. The-house-in I-descended, bedstead bedding spread was,
 apar mānas kōi naī dō. Khāt-par chup-gup sō-gayō.'
but man any not was. The-bedstead-on quietly I-went-to-sleep.'
 Inē ghar-gī mālkan chār parī thī. Voh āī, tau kōi
This house-of owners four fairies were. They came, then some
 pakhlō mānas m̄hā soyā dēkh-kar dar-gai; kahan lagī
strange man there sleeping seen-having they-became-afraid; to-say they-began
 ki; 'Mahārāj-nē ham-khū ban-maī mānas bālā-diyō, i-khū kaū
that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything
 mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaū
not say.' Those women-by council having-made that man-to anything
 naī kahyō. Tavē woh jāg-paryā, tō ū-khū kharā-kharā khān-gū
not was-said. When he woke-up, then him-to very-good food

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made. This manner-with him-to
 das pand'rāh din khurāk dēt-rahī, aur āpas-māī
ten fifteen days food they-continued-to-give, and themselves-in
 un-kō badō pyār hō-gayō.
them-to great affection became.

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
 sail karan chālī-jāō, tau māī ēk'lau dārap-jāī.' Parī-nē
walking to-make go, then I alone afraid-become.' The-fairies-by
 i-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
 kōth'ri-gū mat ughār'jē; aur sab kōth'ri ughār-gē
room-to not open; and all-(other) the-rooms opened-having
 dēkhat-rah'jē.' In khusī-māī ēk mahinō gujar gayō; reh
looking-remain.' This happiness-in one month having-passed went; those
 parī ū-kī janānā ban-gai, aur woh un-kā khasam.
fairies his wives became, and he their husband.

Ēk din unē mānas-gā dil-māī āī, uki 'nē kōth'ri-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
 ughār'gē dēkh'nī, chāl'jē.' Unē kōth'ri-gū ughārān-gī
opened-having to-see it-is-proper.' That room-to opening-for
 parī nāh kārī-dī ū-nē kōth'ri ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened. Then
 unē kōth'ri-māī gadhō mandhyō diyō. Pal'nā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen. A-saddle its back-on, and
 jāpā samān aswārī-gō ū-kī magar thō. Gadhō kēhan lagō
jewelled trapping riding-for its back-(on) was. The-ass to-say began
 ki, 'tū ā, mahārē-par charh-jā; māī ta-khu thōrī dēr-māī
that, 'thou come, me-on mount-up; I thee-to a-short while-in
 badī dūr-tāī sail karā-gē yāī pujā-dēs.' Woh
a-great distance-to a-jauant caused-to-make-having here will-bring.' That
 mānas aswār hō-gayō. Gadhō asmān-gū udyō, aur ēk ban-māī jā-paryō,
man rider became. The-ass the-sky-to flew, and one forest-in alighted,
 dhēri-par plūran lagō, gand'gī khān lagō.
manure-on to-walk-about began, dirt to-eat began.

Unē mānas-nē sam'jhyō, 'gadhō bhūkhō chhai, kāū khā
That man-by it-was-thought, 'the-ass hungry is, something eating
 pī lē.' Āp mar-gē dūpak sō-gayō.
drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.
 Dāpak ākh lag-gai. Ākh ughārī tau kah dēkhyō ki
At-once eye closed. Eye opened then what was-seen that

gadhō mhā naī rahyō, aur unē jagah bak'rū
the-ass there not remained, and that place the-goat
 kātyō-dō, wah jagah disī. Unē janānā-jōlē daur-gē
killed-was, that place was-seen That woman-near run-having
 gayō ; kahan lagō ki, 'ma-khū ēk bēri phēr
he-went ; to-say he-began that, 'me one time again
 mhā pujā-dē.' Tau unē janānā-nē jawāb diyō ki, 'yah
there cause-to-reach.' Then that woman-by answer was-given that, 'this
 mushkal ehhai, ab tū ghar-kā jēthā bētā-gū lē-ā. Tau maī
difficult is, now thou thine-own first-born son bring. Then I
 pujā-diyū. Tiyyū kahyō tiyyū-hī jēthā bētā-gū lē-āyō, aur
will-convey. Just-as it-was-said so the-first-born son-to he-brought, and
 bak'rā-gī jagah unē janānā-nē unē bētā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and
 tal'wār unē mānas-gā hāth-maī dī, aur mantra parhan lagī.
the-sword that man-of hand-in was-given, and incantations to-recite she-began.
 Tavē bakhat sārāt-gō āyō, tō tal'wār unē mānas-gā hāth-ma-dī
When the-time the-sign-of came, then the-sword that man-of hand-in-from
 lē-lī, ki, 'pasū, ta-khū kōī ant naī āyō?
she-took, that, 'brute, thee-to any meaning not has-come?

FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ēk	saudāgar	saudāg*ri-nē	giō.	Saudāgar-zādī	ēk*li	rāhī.
A	merchant	trade-for	went.	The-merchant's-wife	alone	remained.
Pādshāhī-rō	wazīr	ēk	buḍḍhī-nē	kahē	lāgō,	'saudāgar-zādī
The-kingdom-of	the-wazīr	an	old-woman-to	to-say	began,	'the-merchant's-wife
dhurī jāō,	mārē-lā-rē	majlas	karā.'			
near	go,	me-with	intimacy	make.'		

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT.

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kē*, that, becomes *gē*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvi.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakaḷyo* for *nikaḷyō*, he went out. So, *ē* becomes *a* in *phar^abō* for *phēr^abō*, to journey. *U* becomes *a* in *malak* for *mulk*, a country; *aḍāū* for *uḍāū*, prodigal, and *gamāyō* for *gumāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ū-gē gamāyō*, he wasted. The demonstrative pronoun is *ū*, *tī*, or *vī*.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS.)

Ek manakh-gē dō chhōrā thā. 'lī-mē-gā nānā chhōrā-nē ū-gā
 One man-to two sons were. Them-in-of the-younger son-by him-of
 dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gē
 father-to it-was-said that, 'my share-of what property comes that me-to
 dō.' Paohhō ū-gā dādā-nē māl-mē-thī ū-gī bhāg pād
 give.' Afterwards him-of father-by property-in-from him-of share having-divided
 diyō. Thōḍā dan kēḍē nānā chhōrā-nē sab māl
 was-given. A-few days afterwards the-younger son-by all property
 bhēgō kar-diyō, nē durkā malak phar^awā nakaḷyō. Nē
 collected was-made, and a-distant country to-journey he-went-out. And
 aḍāū hōi ū-gē ū-gō māl gamāyō. Jab
 prodigal having-become him-by him-of the-property was-squandered. When
 ū-gā kanē sab hō-rīyō, nē malak-mē bhārī kāl padyō,
 him-of near all disappeared, and the-country-in a-heavy famine fell,
 tabē vī-gē bhiḍ paḍ^awā lāgī. Tabē ūnā malak-gā lōk kanē
 then him-to distress to-fall began. Then that country-of a-person near
 gayō, nē vī-gī sāth maḷ-gayō. Ūnē ū-gē āp-gā khēt-mē
 he-went, and him-of with was-joined. By-him him-for his-own field-in
 duk^arā chār^awā ghālyē mēlyō. Duk^aryā jō khābāki khātī,
 swine feeding for he-was-sent. The-swine what food used-to-eat,
 ū-gā-thī yō ū-gī bhūkhī kōkh bhar^atō; paṇ ū-gē
 that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
 ū-gē diyō nī.
 him-to it-was-given not.

BAHRŪPIĀ.

The Bahrūpiās or Mahtams are a tribe who have settled in the Punjab districts of Gujrat and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey :—

Sialkot	.	.	.	.	.	.	.	.	.	.	.	.	.	1,500
Gujrat	.	.	.	.	.	.	.	.	.	.	.	.	.	1,302
Kapurthala	.	.	.	.	.	.	.	.	.	.	.	.	.	70
													TOTAL	<u>2,872</u>

Their own tradition is that they came from Rajputana with Rājā Mān Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bâhrûp sub-tribe of the Labânās of the Punjab, and Sir Denzil Ibbetson¹ has pointed out that the Labânās and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhānis of Berar, *i.e.*, it is based on the dialects spoken in Northern Gujerat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labāni of the Punjab, which, as we have seen, is more nearly connected with Bāgrī.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrūpiā. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhānī, except that it is freely mixed with Panjābī. The specimens received from Gujrat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhānī of Berar.

There is a tendency to *metathesis*, or the interchange of consonants in the same word. Thus, *wahēlī* for *havēlī*, a mansion.

There is the usual oblique form in *ē* for nouns ending in consonants. Thus the dative of *Lāhōr*, Lahore, is *Lāhōrē-nē*; so *ghārē-ṭhā*, from the house. Strong masculine nouns with *ā* bases end, as usual, in *ō*, with an oblique form in *ā*. Thus, *ghōrō*, a horse, oblique singular *ghōrā*. The postposition of the genitive is *rō* (with the usual changes), and that of the dative, *rē*, *rā*, or *nē*. The case of the agent may take *nē*, but, as often as not, drops it.

Note the form *dī*, not *dō*, for 'two.' This is characteristic of Labhānī.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, *maĩ* is 'I' and 'by me,' and *taĩ* or *tũ* is 'thine' and 'by thee.' Irregular is *mimi* for *maĩ vi*, even I. The genitives are *prope gharē-māĩ* (near my father's house), but they are often written *māhrō* or *māhar* and *tāhrō* or *tāhar* (near his father's house). The noun of the third person is *ũ*, its oblique form, and *aĩ* (his). 'This' is *ai*. *Jaĩ*, by whom, is *ai-jān* (his own father).

¹ *Outlines of Panyáb Ethnography*, §§ 494, 494. ² *khidmat* kar^atō rah^atō-chhū;
³ *dono service* doir^a warrāhīnā m.

The present tense of the verb substantive is as usual in Labhānī. Thus:—

	Singular.	Plural.
1	<i>chhū</i> or <i>chhē</i> .	<i>chhū</i> or <i>chhē</i> .
2	<i>chhē</i> .	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i> .	<i>chhē</i> .

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *hatō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād^amī-rē dī bēṭā chhē. Eh-dē-māi-lō nanhkō bēṭā bāū-nē
One man-to two sons were. These-of-in-from the-younger son the-father-to
 pūchhyō, 'rē bāū, jō māhrō hisō chhē, mannē dē-dē.' Oh-nē--
asked, 'O father, whatever my share is, me-to give.' Him-by
 hisō baṇḍ dīnō.' Ō-rō bēṭā nānhō sab kāī līdō,
we having-divided it-was-given.' His son younger all anything took,
 rākh-līdō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhaiṛē
kept, far-of country went-away. There gone-having bad
 sab ap^anō māl-madā ujār-dīnō. Jad ū sab
all his-own property was-squandered-away. When by-him all
 ujār-dīnō, oh mulkhē-māi baṛō kāl paryō; ū
was-squandered-away, that country-in a-great famine fell; he
 iyō. Oh mul^ah-rē shāhē-pāi gēlō; shāhē
of a-wealthy-man-near he-went; by-the-wealthy-man
 ē oh-nē mēlyō. Ū kah^atō-tō 'jō
n-for he-was-sent. He saying-was 'what
 hā-lyū.' Oh-nē. kōi kāī
ay-eat.' Him-to anyone anything
 phir ū kihyō, 'māhrē
then by-him it-was-said, 'my

bāp-rē kīnāñ naukar-chākar gharē-ṭhñ bāṭi khāvē-ḥhē; mañ ittē
father-to how-many servants the-house-from leaves eating-are; I here
 bhākhō marū-ḥhñ. Mañ ap'nē bāpē-pñi jāiyū, oh-nē jā-kē
of-hunger dying-am. I my-own father-near will-go, him-to gone-having
 kahyñ, "hē bāū, mañ ashmīnē-rō gunāh kīdō, tāhrē hutē bhī
I-will-say, "O father, by-me heaven-of sin was-done, of-thee for also
 kīdō, abē mañ tāhrō bēṭā nahī banū, jō tāhar naukar-chākar
it-was-done, now I thy son not may-become, who thy servants
 ḥhē, oh-rē māṭak mannē rākh." Phir uth-kē ap'nē bāp-pñi
are, those-of like me keep." Then arisen-having his-own father-near
 ā-giyō. Ū ajē dūr-hī hatō, oh-nē dēkh-kē bāū-nē barō darēg
he-came. He yet far-even was, him-to seen-having the-father-to great pity
 āyō; daup-kē oh-nē galē lagāp-lidō, ā-rō mūh māthō ḥhūyō.
came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed.
 Ō-rē bēṭā kahyō, 'rē bāū, mañ tāhrō tē ashmānē-rō gunāh
Itim-to the-son said, 'O father, by-me thee-of and heaven-of sin
 kīdō, abē mañ lāiq nahī, jō tāhrō bēṭā hanū.' Oh-rē bāp
was-done, now I worthy (am)-not, that thy son I-may-become.' His father
 kahyō, 'chaṅg chaṅg kap'rā liy-āō, oh-nē lag'rā-diyō; oh-rē hāthē-mñi ḥhāp,
sai 'good-good clothes bring, him-to put-on; his hand-in a-ring,
 tē pagō-tē juttī ghalā-diyō; waḍō bak'rā liy-āō, tē oh-rō jhat'kū karō, tē
and on-feet shoes put-on; big he-goat bring, and it-of killing do, and
 rāl-kē khāwñ, tē bar khushī karā. Eh māhrō bēṭā mar-giyō-tō,
untied-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was,
 abē jī-pariyō-ḥhē; gumā-giyō-tō, abō lāh-pariyō-ḥhē.' Phēr oh khushī
now alive-become-is; lost-gone-was, now found-become-is.' Then they happiness
 karō lāg.
to-do began.

Oh-rō waḍō bēṭā paili-mñi hatō. Jad gharē-dē-nērē āyō, strong
His elder son the-field-in was. When the-house-of-near he-came Thus,
 nāḥññ ḥhalyō. Ū ēkī-naukar-nē bulā-ko pūchhī may take
dancing was-heard. By-him one-servant-to called-having it-was-a
 kñ ḥhē? 'Uhō kahyō, 'tāhō bhāi āyō-ḥhē, tāhrē
what is?' By-him it-was-said, 'thy brother come-is, (by-)thy
 jhat'kāyō-ḥhē; ih-wāstō oh-nē bhalō-ḥhē pāyō-ḥhē, Irregular
caused-to-be-killed-is; this-for him-for safe-re-mñi (i.e. I)-may-go.
 hōyō; unhē ḥhāh kīdō ai, 'ap'nē (i.e. in not-we (i.e. I)-may-go.
became; to-him wish was-made this, 'my-own Oh ap'nē bāp-nē
 Oh-rē bāp bāhar ā-kē rated. By-him his-own father-to
His by-father out come-having khidmat kar'tō rah'tō-ḥhñ;
 jāwāb dīnō, 'dēkh-lē rē, mañ tē long service doir
reply was-given, 'see O, I

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur:—

As in Northern Gujarat, a cerebral *ḷ* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulk*, a country; locative, *mulkē-rē-māi*, in a country: *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk^arē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows:—

	Sing.	Plur.
1	<i>chhū</i> or <i>chhē</i>	<i>chhū</i> or <i>chhē</i> .
2	<i>chhē</i>	<i>chhō</i> or <i>chhē</i> .
3	<i>chhē</i>	<i>chhē</i> , <i>chhaī</i> .

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvī *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstānī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marā-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhaḍā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ēk gūōrā-rē dī biṭṭā thē. Unhō-māi-sē lōhar^akā-nē
One man-to two sons were. Them-in-from the-younger-by
 bāū-sē kahō, 'āi bāhu, manahī jō mālē-rō bāṭō
the-father-to it-was-said, 'O father, to-me what property-of share
 polōchē-chhē, manēhē dē.' Jadhē ū-nō māl bāṭ
arrives, to-me give.' Then him-of the-property having-divided
 dīnō. Aur thōrā dīnō pichhē lōhar^akā biṭṭā-nē jamā
was-given. And a-few days afterwards the-younger son-by collection
 kar-thīn, ēk durē-rē mulkē-māi safar kīdhō, aur
made-having, a distance-of country-in journey was-made, and
 uṭhē ap-rō māl badmāsi-mē khō-dīnō. Aur jadhē sārō
there his-own property misconduct-in was-lost. And when all
 kharach kar-dīnō, jadhē wōhō mulkē-rē-māi bārō kār
expended was-made, then that country-of-in a-great famine
 pārō. Aur ū jadhē kaṅgāl hō-gayō, aur ū-rē pās
fell. And he when needy became, and him-of near
 kāi bhī nā rahō, jad ū ēk kōrē-rē dhāi
anything even not remained, then he a landlord-of near
 jā lagō. Woh kōr ap^arā khētō-māi
having-gone attached-himself. That landlord his-own fields-in
 sūr chugāwā bhējō, aur ū-nē yeh bātē-rē chah^anā
swine to-feed sent, and him-by this thing-for wish
 thī kē un chudāū-sē jinhō-nē sūr khātē-thē ap-rō
was that those husks-with which the-swine eating-were his-own
 pēt bharē, par woh ohhōrā-nē kōi nā dētō-thō.
belly he-may-fill, but that boy-to any-one not giving-was.
 Jadhē hōsh-māi ā-thīn kahō kē, 'mhārē bāū-re
Then senses-in come-having it-was-said that, 'my father-to
 kitrā mehentiō-rē bāṭi thī, aur māi bhūkō marū-chhū.
how-many servants-to bread was, and I hungry dying-am.
 Māi uṭh-thīn ap-rē bāū dhāi jāū-chhū, aur uṭhē
I arisen-having my-own father near going-am, and there